Masnavi

of

Moulana Jalaluddin

RUMI

BOOK I

Love

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مقدّمۀ دفتر اوّل مثنوی

بسم الله الرّحمٰن الرّحیم

هذا کتابُ المثنویّ، و هُوَ اُصولُ اصولِ اصولِ الدّین ، فی کشفِ اسرارِ الوصولِ والیقین، و هو فقه الله الاکبر، و شرع الله الازهر، و برهان الله الاظهر، مَثَلُ نورهِ کَمِشکوةٍ فیها مصباحٌ۱، یُشرِقُ اِشراقاً اَنوَرَ مِنَ الاَصباحِ ، و هو جنانُ الجنانِ، ذوالعیونِ وَ الاَغصانِ، مِنها عین تُسَمّیٰ عِندَ اَبناءِ هذا السَّبیلِ سلسبیلا ، و عند اَصحاب المقاماتِ و الکراماتِ خَیرَ مقاماً و اَحسَنَ مَقیِلاً ۲، اَلاَبرارُ فیه یأکلونَ و یَشرَبونَ ، و الاَحرارُ منه یَفرَحونَ وَ یَطرَبونَ ، و هو کَنیلِ مصرَ شرابٌ للصّابرینَ و حَسرةٌ علی آلِ فرعونَ والکافرینَ ، کما قال: یُضِلُّ بِهِ کثیراً و یَهدی بِهِ کثیراً۳ وَ اِنَّهُ شِفاءُ الصُّدورِ و جِلاءُ الأَحزانِ و کشّافُ القرآنِ، وَسعَةُ الاَرزاقِ و تَطییبُ الاخلاقِ ، بِاَیدی سَفَرَةٍ کِرامٍ بَرَرَةٍ یمنعونَ ٤ بِاَن لا یَمَسُّهُ الّا المُطهّرونَ ، تنزیلٌ مِن ربِّ العالمینَ ٥ لا یأتیهِ الباطلُ مِن بَینِ یَدَیهِ ، ولا مِن خَلفَه ٦ واللهُ یَرصُدُه و یَرقُبُه، وهو خیرٌ حافظاً و هو ارحَمُ الرّاحِمینَ. ۷ و لَهُ القابٌ اُخَرُ ، لَقَّبَهُ الله تعالی، وَاقتصَرنا علی هذا القلیلِ وَ القلیلُ یَدُلُّ عَلیَ الکثیرِ ، وَالجُرعَةُ تَدُلّ عَلیَ الغدیرِ ، و الحَفنَةُ تَدُلّ عَلیَ البَیدَرِ الکبیر، یقول العبد الضّعیف المحتاجُ اِلی رحمة اللهِ تعالی ، محمّدُ بنُ محمّدِ بنِ الحسینِ البلخیّ، تَقبّلَ اللهُ منه : اِجتَهَدتُ فی تطویلِ المنظومِ المثنویّ المشتمِلِ علیَ الغرایبِ و النّوادرِ و غُرَرِ المقاماتِ و دُرَرِ الدّلالاتِ و طریقة الزُّهادِ و حدیقة العُبّادِ، قصیرةُ المبانی ، کثیرةُ المعانی ، لاستدعاءِ سَیّدی و سَنَدی و معتمدی و مکانِ الرّوح مِن جسدی و ذخیرةِ یَومی و غَدی ، و هُوَ الشّیخُ قدوةُ العارفینَ ، امام اهل الهُدی و الیقینِ ، مُغیثُ الوَری ، امین القلوب و النُّهی ، ودیعةُ الله بین خلیقتِه ، و صَفوَتُه فی بَرِیَّتِه، و وصایاهُ لِنَبیِّه و خبایاهُ عندَ صَفِیِّه ، مفتاحُ خزاینِ العَرشِ ، اَمینُ کنوزِ الفَرشِ، ابوالفضائلِ حُسامُ الحقِّ والدّینِ حسنُ بنُ محمدِ بنِ حسن المعروفُ بِابنِ اخی ترک ، ابویزید الوقتِ ، جُنید الزّمانِ ، صِدّیقُ بنُ صِدّیقِ بنِ صِدّیقِ – رضی الله عنهُ وعنهم الأُرمَویّ الاصلِ ، المُنتسبُ الی الشّیخِ المکرّمِ بما قالَ : « اَمسَیتُ کُردیّاً وَ اَصبَحت عَرَبیّاً » ۸- قدّس اللهُ روحه و اَرواحَ اَخلافِه - فَنِعمَ السّلَفُ و نِعمَ الخَلَفُ ، لهُ نَسَبٌ اَلقَتِ الشّمسُ عَلَیِهِ رِداءَ ها، و حَسَبٌ اَرخَتِ النّجومُ لَدَیهِ اَضواءَ ها، لم یَزَل فِناؤُهُم قِبلَةَ الاقبال، یَتَوَجَّهُ اِلیهِ بَنوالوُلاةِ ، و کعبةِ الآمالِ یَطوفُ بها وُفوُدُالعُفاةِ ، ولا زالَ کذلکَ ما طَلَعَ نَجمٌ و ذرَّ شارقٌ لِیَکونَ مُعتَصَماً لِاُولیِ البَصائرِ الرّبانیینَ الرّوحانیینَ السَّمائیینَ العرشیینَ النّوریینَ ، السّکوتِ النُّظّارِ ، الغُیّبِ الحُضّارِ ، الملوکِ تحتَ الاَطمارِ ، اشرافِ القبایلِ ، اصحابِ الفضایلِ ، انوارِ الدّلایلِ، آمین یا ربَّ العالمینَ

و هذا دُعاءٌ لا یُرَدّ ، فَاِنَّهُ　　　　دُعاءٌ لِاَصنافِ البریّةِ شاملٌ

والحمدُ للهِ وَحدَهُ و صلّی الله علی سیّدنا محمّد و آلهِ و عِترَتِه و حَسبُنا اللهُ و نِعمَ الوکیل.

دفتر اول مثنوی

In The Name Of God The Merciful The Compassionate

This is the Book of the Masnavi, which is the roots of the roots of the roots of the Way in respect of unveiling the mysteries of attainment and of certainty; and which is the greatest science of God and the clearest way of God and the most manifest evidence of God.

The likeness of the light thereof is *as a niche in which is a candle* shining with radiance brighter than the dawn. It is the heart's Paradise, having fountains and boughs, one of them a fountain called Salsabil amongst the travellers on this Path; and in the view of the possessors of stations and graces, and it *is best as a station and most excellent as a resting-place*. There the righteous eat and drink, and there the free are gladdened and rejoiced; and like the Nile of Egypt it is a drink to them that endure patiently, but a grief to the people of Pharaoh and the unbelievers, even as God has said, *He lets many be misled thereby and He lets many be guided thereby.* It is the cure for breasts, and the purge of sorrows, and the expounder of the Qur'an, and the abundance of gifts, and the cleansing dispositions ; *by the hands of noble righteous scribes* who forbid *None shall touch it except the purified. Falsehood does not approach it either from before or behind,* since God observes it and watches over it, *and He is the best guardian and He is the most merciful of them that show mercy.* And it has other titles of honour which God has bestowed upon it.

We have confined ourselves to this little, for the little is an index to the much, and a mouthful is an index to the pool, and a handful is an index to a great threshing-floor.

The feeble slave who has need of the mercy of God most High, Muhammad son of Muhammad son of al-Husayn of Balkh—may God accept from him says : " I have exerted myself to give length to the Poem in Rhymed Couplets, which comprises strange tales and rare sayings and excellent discourses and precious indications, and the path of the ascetics and the garden of the devotees-- brief in expression but manifold in meaning—at the request of my master and stay and support, the place of the spirit in my body, and the treasure of my to-day and my to-morrow, namely, the Shaykh, the exemplar for them that know God and the leader of them that possess right guidance and certainty, the helper of humankind, the trusted keeper of hearts and consciences, the charge deposited by God amongst His creatures, and His choice amongst His creation, and His injunctions to His Prophet and His secrets to His chosen one, the key of the treasuries of the empyrean, the trustee of the riches stored in the earth, the father of virtues, the Sword of the Truth and Religion, Hasan son of Muhammad son of al-Hasan, generally known as Ibn Akhi Turk, the Abu Yazid of the time, the Junayd of the age, the entirely veracious son of an entirely veracious sire and grandsire—may God be well-pleased with him and with them !—a native of Urmiya, tracing his descent to the Shaykh who is honoured for having said, 'In the evening I was a Kurd, and in the morning I was an Arab.' May God sanctify his soul and the souls of his successors! How goodly is the ancestor and how goodly the successor!

His is a lineage upon which the sun has cast its mantle, and a renown of ancestry before which the stars have dimmed their beams. Their courtyard has ever been Fortune's gibla, wherever the sons of the rulers turn , and Hope's Ka`ba which is circumambulated by deputations of the suitors for bounty; and may it never cease to be thus, so long as a star rises and an orient sun appears above the horizon, to the end that it may be a fastness for the godly, spiritual, heavenly, super-celestial, illuminated ones who possess insight, the silent ones who behold, the absent ones who are present, the kings beneath threadbare garments, the nobles of the nations, the owners of excellences, the luminaries who display the evidences. Amen, O Lord of all created beings! And this is a prayer that will not be rejected, for it is a prayer that includes all classes of the creation. Glory be to God, the Lord of all created beings, and God bless the best of His creatures, 'Mohammed, and his kin, the noble, the pure!"

دفتر اول مثنوی

PROEM

In The Name Of God The Merciful, The Compassionate

بشنو از نی چون حکایت می‌کند
از جدایی‌ها شکایت می‌کند

Listen to the reed how it tells a tale,
complaining of separations—

کز نیستان تا مرا ببریده‌اند
در نفیرم مرد و زن نالیده‌اند

Saying, "Ever since I was parted from the reed-bed,
my lament, has caused man and woman to moan.

سینه خواهم شرحه شرحه از فراق
تا بگویم شرح درد اشتیاق

I want a bosom torn by severance,
that I may unfold the pain of love-desire.

هر کسی کاو دور ماند از اصل خویش
باز جوید روزگار وصل خویش

Every one who is left far from his source
wishes back the time when he was united with it.

من به هر جمعیتی نالان شدم
جفت بد حالان و خوش حالان شدم

In every company I uttered my grieving cry;
I consorted with the unhappy and with them that rejoice.

هر کسی از ظن خود شد یار من
از درون من نجست اسرار من

Every one became my friend from his own opinion;
none sought out my secrets from within me.

سر من از ناله‌ی من دور نیست
لیك چشم و گوش را آن نور نیست

My secret is not far from my complaint,
but ear and eye lack the light.

تن ز جان و جان ز تن مستور نیست
لیك کس را دید جان دستور نیست

Body is not veiled from soul, or soul from body,
yet none is permitted to see the soul.

آتش است این بانگ نای و نیست باد
هر که این آتش ندارد نیست باد

This noise of the reed is fire, it is not wind:
whoever has not this fire, may he be nothing!

آتش عشق است کاندر نی فتاد
جوشش عشق است کاندر می‌فتاد

It is the fire of Love that is in the reed,
it is the fervour of Love that is in the wine.

نی حریف هر که از یاری برید
پرده‌هایش پرده‌های ما درید

The reed is the comrade of every one who has been parted from a friend:
its strains pierced our hearts.

همچو نی زهری و تریاقی که دید
همچو نی دمساز و مشتاقی که دید

Who ever saw a poison and antidote like the reed?
Who ever saw a sympathiser and a longing lover like the reed?

نی حدیث راه پر خون می‌کند
قصه‌های عشق مجنون می‌کند

The reed tells of the Way full of blood
and recounts stories of the passion of Majnun.

محرم این هوش جز بی‌هوش نیست
مر زبان را مشتری جز گوش نیست

Only to the senseless is this sense confided:
the tongue has no customer save the ear.

در غم ما روزها بی‌گاه شد
روزها با سوزها همراه شد

In our woe the days have become untimely:
our days travel hand in hand with burning griefs.

روزها گر رفت گو رو باك نیست
تو بمان ای آن که چون تو پاك نیست

If our days are gone, let them go!—It is no matter.
Do You remain, for none is holy as You are!

هر که جز ماهی ز آبش سیر شد
هر که بی‌روزی است روزش دیر شد

Whoever is not a fish becomes sated with His water;
whoever is without daily bread finds the day long.

درنیابد حال پخته هیچ خام
پس سخن کوتاه باید و السلام

None that is raw understands the state of the ripe:
therefore my words must be brief. Farewell!

بند بگسل، باش آزاد ای پسر
چند باشی بند سیم و بند زر

O son, burst your chains and be free!
How long will you be a bondsman toe silver and gold?

گر بریزی بحر را در کوزه‌ای
چند گنجد قسمت یك روزه‌ای

If you pour the sea into a pitcher, how much will it hold?
One day’s store.

کوزه‌ی چشم حریصان پر نشد
تا صدف قانع نشد پر در نشد

The pitcher, the eye of the covetous, never becomes full:
the oyster-shell is not filled with pearls until it is contented.

هر که را جامه ز عشقی چاك شد
او ز حرص و عیب کلی پاك شد

He whose garment is rent by a love
is purged of covetousness and all defect.

شاد باش ای عشق خوش سودای ما
ای طبیب جمله علتهای ما

Hail, O Love that bring us good gain —
you that art the physician of all our ills

ای دوای نخوت و ناموس ما
ای تو افلاطون و جالینوس ما

The remedy of our pride and vainglory,
our Plato and our Galen!

جسم خاك از عشق بر افلاك شد
کوه در رقص آمد و چالاك شد

Through Love the earthly body soared to the skies:
the mountain began to dance and became nimble.

عشق جان طور آمد عاشقا
طور مست و خر موسی صاعقا

Love inspired Mount Sinai, O lover,
Sinai drunk and *Moses fell in a swoon*.

با لب دمساز خود گر جفتمی
همچو نی من گفتنیها گفتمی

Were I joined to the lip of one in accord with me,
I too, like the reed, would tell all that may be told;

هر که او از هم زبانی شد جدا
بی‌زبان شد گر چه دارد صد نوا

Whoever is parted from one who speaks his language becomes dumb,
though he have a hundred songs.

چون که گل رفت و گلستان در گذشت
نشنوی ز ان پس ز بلبل سر گذشت

When the rose is gone and the garden faded,
you will hear no more the nightingale’s story.

جمله معشوق است و عاشق پرده‌ای
زنده معشوق است و عاشق مرده‌ای

The Beloved is all and the lover a veil;
the Beloved is living and the lover a dead thing.

چون نباشد عشق را پروای او
او چو مرغی ماند بی‌پر، وای او

When Love has no care for him, he is left as a bird without wings.
Alas for him then!

من چگونه هوش دارم پیش و پس
چون نباشد نور یارم پیش و پس

How should I have consciousness before or behind
when the light of my Beloved is not before me and behind?

عشق خواهد کاین سخن بیرون بود
آینه غماز نبود چون بود

Love wills that this Word should be shown forth:
if the mirror does not reflect, how is that?

آینه‌ت دانی چرا غماز نیست
ز انکه زنگار از رخش ممتاز نیست

Dost you know why the mirror reflects nothing?
Because the rust is not cleared from its face.

بشنوید ای دوستان این داستان
خود حقیقت نقد حال ماست آن

O my friends listen to this tale:
in truth it is the very marrow of our inward state

حکایت عاشق شدن پادشاه بر کنیزك و بیمار شدن کنیزك و تدبیر در صحت او

The story of the king's falling in love with a handmaiden and buying her.

بود شاهی در زمانی پیش از این
ملك دنیا بودش و هم ملك دین

In olden time there was a king to whom belonged
the power temporal and also the power spiritual.

اتفاقا شاه روزی شد سوار
با خواص خویش از بهر شکار

It chanced that one day he rode
with his courtiers to the chase.

یك کنیزك دید شه بر شاه راه
شد غلام آن کنیزك جان شاه

On the king's highway the king espied a handmaiden:
the soul of the king was enthralled by her.

مرغ جانش در قفس چون می‌طپید
داد مال و آن کنیزك را خرید

Forasmuch as the bird, his soul, was fluttering in its cage,
he gave money and bought the handmaiden.

چون خرید او را و برخوردار شد
آن کنیزك از قضا بیمار شد

After he had bought her and won to his desire,
by Divine consequence she sickened.

آن یکی خر داشت، پالانش نبود
یافت پالان گرگ خر را در ربود

A certain man had an ass but no pack-saddle:
he got a saddle; the wolf carried away his ass.

کوزه بودش آب می‌نامد به دست
آب را چون یافت خود کوزه شکست

He had a pitcher, but no water could be obtained:
when he found water, the pitcher broke.

شه طبیبان جمع کرد از چپ و راست
گفت جان هر دو در دست شماست

The king gathered the physicians together from left and right
and said to them, "The life of us both is in your hands.

جان من سهل است جان جانم اوست
دردمند و خسته‌ام درمانم اوست

My life is of no account, she is the life of my life.
I am in pain and wounded: she is my remedy.

هر که درمان کرد مر جان مرا
برد گنج و در و مرجان مرا

Whoever heals her that is my life
will bear away with him my treasure and pearls, large and small?"

جمله گفتندش که جان‌بازی کنیم
فهم گرد آریم و انبازی کنیم

They all answered him, saying, "We will hazard our lives
and summon all our intelligence and put it into the common stock.

هر یکی از ما مسیح عالمی است
هر الم را در کف ما مرهمی است

Each one of us is the Messiah of a world:
in our hands is a medicine for every pain."

گر خدا خواهد نگفتند از بطر
پس خدا بنمودشان عجز بشر

In their arrogance they did not say, "If God will";
therefore God showed unto them the weakness of Man.

ترك استثنا مرادم قسوتی است
نی همین گفتن که عارض حالتی است

I mean omission of the saving clause is a hardness of heart ;
not the mere saying of these words, for that is a superficial circumstance.

ای بسا ناورده استثنا به گفت
جان او با جان استثناست جفت

How many a one has not pronounced the saving clause,
and yet his soul is in harmony with the soul of it!

هر چه کردند از علاج و از دوا
گشت رنج افزون و حاجت ناروا

The more cures and remedies they applied,
the more did the illness increase, and the need was not fulfilled.

آن کنیزك از مرض چون موی شد
چشم شه از اشك خون چون جوی شد

The sick gir1 became as a hair,
the eyes of the king flowed with tears of blood, like a river.

از قضا سرکنگبین صفرا فزود
روغن بادام خشکی می‌نمود

By Divine destiny, oxymel produced bile,
and oil of almonds was increasing the dryness.

از هلیله قبض شد اطلاق رفت
آب آتش را مدد شد همچو نفت

From myrobalm constipation resulted, relaxation ceased;
and water fed the flames, like naphtha.

ظاهر شدن عجز حکیمان از معالجه‌ی کنیزك و روی آوردن، پادشاه به درگاه خدا و در خواب دیدن او ولی را

How it became manifest to the king that the physicians were unable to cure the handmaiden and how he turned his face towards God and dreamed of a holy man.

شه چو عجز آن حکیمان را بدید
پا برهنه جانب مسجد دوید

When the king saw the powerlessness of those physicians,
he ran bare-footed to the mosque.

رفت در مسجد سوی محراب شد
سجده گاه از اشك شه پر آب شد

He entered the mosque and advanced to the *mihrab*:
the prayer-carpet was bathed in the king's tears.

چون به خویش آمد ز غرقاب فنا
خوش زبان بگشاد در مدح و ثنا

On coming to himself out of the flood of ecstasy
he opened his lips in goodly praise and laud,

کای کمینه بخششت ملك جهان
من چه گویم چون تو می‌دانی نهان

Saying, "O You whose least gift is the empire of the world,
what shall I say, inasmuch as You know the hidden thing?

ای همیشه حاجت ما را پناه
بار دیگر ما غلط کردیم راه

O You with whom we always take refuge in our need,
once again we have missed the way.

لیك گفتی گر چه می‌دانم سرت
زود هم پیدا کنش بر ظاهرت

But You have said, 'Although I know your secret,
nevertheless declare it forthwith in your outward act.'"

چون بر آورد از میان جان خروش
اندر آمد بحر بخشایش به جوش

When from the depths of his soul he raised a cry,
the sea of Bounty began to surge.

در میان گریه خوابش در ربود
دید در خواب او که پیری رو نمود

Slumber overtook him in the midst of weeping:
he dreamed that an old man appeared

گفت ای شه مژده حاجاتت رواست
گر غریبی آیدت فردا ز ماست

And said, "Good tidings, O king! Your prayers are granted.
If tomorrow a stranger come for you, he is from me.

چون که آید او حکیمی حاذق است
صادقش دان که امین و صادق است

When he comes, he is the skilled physician:
deem him veracious, for he is trusty and true.

در علاجش سحر مطلق را ببین
در مزاجش قدرت حق را ببین

In his remedy behold absolute magic;
in his temperament behold the power of Haqq.

چون رسید آن وعده‌گاه و روز شد
آفتاب از شرق، اختر سوز شد

When the promised hour arrived and day broke
and the sun, from the east, began to burn the stars,

بود اندر منظره شه منتظر
تا ببیند آن چه بنمودند سر

The king was in the belvedere,
expecting to see that which had been shown mysteriously.

دید شخصی فاضلی پر مایه‌ای
آفتابی در میان سایه‌ای

He saw a person excellent and worshipful,
a sun amidst a shadow,

می‌رسید از دور مانند هلال
نیست بود و هست بر شکل خیال

Coming from afar, like the new moon:
he was non-existent, though existent in the form of imagination.

نیست وش باشد خیال اندر روان
تو جهانی بر خیالی بین روان

In the spirit imagination is as nothing;
behold a world on a phantasy!

بر خیالی صلح‌شان و جنگشان
وز خیالی فخرشان و ننگشان

Their peace and their war on a thought,
and their pride and their shame spring from idea;

آن خیالاتی که دام اولیاست
عکس مه رویان بستان خداست

Those imaginings which trap the saints
are the reflection of the fair ones of the garden of God.

آن خیالی که شه اندر خواب دید
در رخ مهمان همی‌آمد پدید

In the countenance of the invisible guest was appearing
that imagination which the king beheld in his dream.

شه به جای حاجبان وا پیش رفت
پیش آن مهمان غیب خویش رفت

The king himself, instead of the chamberlains,
went forward to meet his guest from the Invisible.

هر دو بحری آشنا آموخته
هر دو جان بی‌دوختن بر دوخته

Both were seamen who had learned to swim,
the souls of both were knit together without sewing.

گفت معشوقم تو بوده ستی نه آن
لیك کار از کار خیزد در جهان

The king said, “You were my Beloved, not she;
but in this world deed issues from deed.

ای مرا تو مصطفی من چون عمر
از برای خدمتت بندم کمر

O you who art to me Mustafa, while I am like unto `Umar—
I will gird my loins to do you service.”

در خواستن توفیق رعایت ادب و وخامت بی ادبی

Beseeching the Lord, who is our Helper, to help us to observe self-control in all circumstances, and explaining the harmful and pernicious consequences of indiscipline.

از خدا جوییم توفیق ادب
بی‌ادب محروم گشت از لطف رب

Let us implore God to help us to adab:
one who lacks self-control is deprived of the grace of the Lord.

بی‌ادب تنها نه خود را داشت بد
بلکه آتش در همه آفاق زد

The undisciplined man does not mistreat himself alone,
but he sets the whole world on fire.

مایده از آسمان در می‌رسید
بی‌شری و بیع و بی‌گفت و شنید

A table was coming down from heaven
without headache and without selling and buying,

در میان قوم موسی چند کس
بی‌ادب گفتند کو سیر و عدس

Some of the people of Moses cried disrespectfully,
“Where is garlic and lentils?”

منقطع شد خوان و نان از آسمان
ماند رنج زرع و بیل و داسمان

The heavenly bread and dishes were cut off:
there remained the toil of sowing and mattock and scythe.

باز عیسی چون شفاعت کرد، حق
خوان فرستاد و غنیمت بر طبق

Again, when Jesus made intercession,
God sent food and bounty on trays,

باز گستاخان ادب بگذاشتند
چون گدایان زله‌ها برداشتند

But once more the insolent fellows omitted to show respect and,
like beggars, snatched away the food,

لابه کرده عیسی ایشان را که این
دایم است و کم نگردد از زمین

Jesus entreated them, saying,
"This is lasting and will not fail from off the earth."

بد گمانی کردن و حرص آوری
کفر باشد پیش خوان مهتری

To show suspicion and greed
at the table of Majesty is ingratitude.

ز ان گدا رویان نادیده ز آز
آن در رحمت بر ایشان شد فراز

Because of those impudent wretches who were blinded by greed,
that gate of mercy was closed upon them.

ابر برناید پی منع زکات
وز زنا افتد وبا اندر جهات

On account of withholding the poor-tax no rain-clouds arise,
and in consequence of fornication the plague spreads in all directions.

هر چه بر تو آید از ظلمات و غم
آن ز بی‌باکی و گستاخی است هم

Whatever befalls you of gloom and sorrow
is the result of irreverence and lack of Adab nevertheless.

هر که بی‌باکی کند در راه دوست
ره زن مردان شد و نامرد اوست

Any one behaving with irreverence in the path of the Friend
is a brigand who robs men, and he is no man.

از ادب پر نور گشته است این فلك
وز ادب معصوم و پاك آمد ملك

Through Adab this Heaven has been filled with light,
and through discipline the angels became immaculate and holy

بد ز گستاخی کسوف آفتاب
شد عزازیلی ز جرات رد باب

By reason of Adab the sun was eclipsed,
and insolence caused an 'Azazil to be turned back from the door.

ملاقات پادشاه با آن ولی که در خوابش نمودند

The meeting of the king with the divine physician whose coming had been announced to him in a dream

دست بگشاد و کنارانش گرفت
همچو عشق اندر دل و جانش گرفت

He opened his hands and clasped him to his breast
and received him, like love, into his heart and soul,

دست و پیشانیش بوسیدن گرفت
وز مقام و راه پرسیدن گرفت

And began to kiss his hand and brow
and inquire concerning his home and journey.

پرس پرسان می‌کشیدش تا به صدر
گفت گنجی یافتم آخر به صبر

With many a question he led him to the dais.
"At last," said he, "I have found a treasure by being patient."

گفت ای نور حق و دفع حرج
معنی الصبر مفتاح الفرج

He said, " O gift from God and defence against trouble,
the meaning of 'Patience is the key of joy'!

ای لقای تو جواب هر سؤال
مشکل از تو حل شود بی‌قیل و قال

O you whose countenance is the answer to every question,
by you hard knots are loosed without discussion.

ترجمانی هر چه ما را در دل است
دست گیری هر که پایش در گل است

You interpret all that is in our hearts,
you give a helping hand to every one whose foot is in the mud.

مرحبا یا مجتبی یا مرتضی
إن تغب جاء القضاء ضاق الفضا

Welcome, O chosen one, O approved one!
If you vanish, Ghaza will come and the wide room will be straitened

أنت مولی القوم من لا یشتهي
قد ردی كَلَّا لَئِنْ لَمْ ینته

You art the protector of the people. He that desires not
has gone to perdition. *Nay, verily, if he do not refrain. . .!"*

بردن پادشاه آن طبیب را بر سر بیمار تا حال او را ببیند

How the king led the physician to the bedside of the sick girl, that he might see her condition.

چون گذشت آن مجلس و خوان کرم
دست او بگرفت و برد اندر حرم

When that meeting and bounteous repast was over,
he took his hand and conducted him to the harem.

قصه‌ی رنجور و رنجوری بخواند
بعد از آن در پیش رنجورش نشاند

He rehearsed the tale of the invalid and her illness,
and then seated him beside the sick.

رنگ رو و نبض و قاروره بدید
هم علاماتش هم اسبابش شنید

The physician observed the colour of her face, her pulse, and her urine;
he heard both the symptoms and the causes of her malady.

گفت هر دارو که ایشان کرده‌اند
آن عمارت نیست ویران کرده‌اند

He said, "None of the remedies which they have applied builds up:
they have brought destruction.

بی‌خبر بودند از حال درون
أستعیذ الله مما یفترون

They were ignorant of the inward state.
I seek refuge with God from that which they invent."

دید رنج و کشف شد بر وی نهفت
لیك پنهان کرد و با سلطان نگفت

He saw the pain, and the secret became open to him,
but he concealed it and did not tell the king.

رنجش از صفرا و از سودا نبود
بوی هر هیزم پدید آید ز دود

Her pain was not from black or yellow bile:
the smell of every type of wood appears from the smoke.

دید از زاریش کو زار دل است
تن خوش است و او گرفتار دل است

From her sore grief he perceived that she was heart-broken;
well in body, but stricken in heart.

عاشقی پیداست از زاری دل
نیست بیماری چو بیماری دل

Being in love is made manifest by soreness of heart:
there is no sickness like heart-sickness.

علت عاشق ز علتها جداست
عشق اصطرلاب اسرار خداست

The lover's ailment is separate from all other ailments:
love is the astrolabe of the mysteries of God.

عاشقی گر زین سر و گر ز ان سر است
عاقبت ما را بدان سر رهبر است

Whether love be from this side or from that side,
in the end it leads us beyond.

هر چه گویم عشق را شرح و بیان
چون به عشق آیم خجل گردم از آن

Whatever I say in exposition and explanation of Love,
when I come to Love I am ashamed of that.

گر چه تفسیر زبان روشن‌گر است
لیك عشق بی‌زبان روشن‌تر است

Although the commentary of the tongue makes clear,
yet silent love is clearer.

چون قلم اندر نوشتن می‌شتافت
چون به عشق آمد قلم بر خود شکافت

While the pen was making haste in writing,
it split upon itself as soon as it came to Love.

عقل در شرحش چو خر در گل بخفت
شرح عشق و عاشقی هم عشق گفت

In expounding Love, the intellect lay down like an ass in the mire:
it was Love that uttered the explanation of love and being in love.

آفتاب آمد دلیل آفتاب
گر دلیلت باید از وی رو متاب

The proof of the sun is the sun:
if you require the proof, do not avert your face from him!

از وی ار سایه نشانی می‌دهد
شمس هر دم نور جانی می‌دهد

If the shadow gives an indication of him,
the sun gives spiritual light every moment.

سایه خواب آرد ترا همچون سمر
چون بر آید شمس انْشَقَّ القمر

The shadow, like chat in the night-hours, brings sleep to you;
when the sun rises *the moon is cloven asunder.*

خود غریبی در جهان چون شمس نیست
شمس جان باقیی کش امس نیست

There is nothing in the world so wondrous strange as the sun,
the Sun of the spirit is everlasting: it has no yesterday.

شمس در خارج اگر چه هست فرد
می‌توان هم مثل او تصویر کرد

Although the external sun is unique,
still it is possible to imagine one resembling it;

شمس جان کاو خارج آمد از اثیر
نبودش در ذهن و در خارج نظیر

The spiritual Sun, which is beyond the ether,
has no peer in the mind or externally.

در تصور ذات او را گنج کو
تا در آید در تصور مثل او

Where is room in the imagination for His essence
that the like of Him should come into the imagination?

چون حدیث روی شمس الدین رسید
شمس چارم آسمان سر در کشید

When news arrived of the face of Shamsu'ddin,
the sun of the fourth heaven drew in its head.

واجب آید چون که آمد نام او
شرح کردن رمزی از انعام او

Since his name has come (to my lips),
I must set forth some hint of his bounty.

این نفس جان دامنم بر تافته ست
بوی پیراهان یوسف یافته ست

At this moment my 'Soul' has plucked my skirt:
he has caught the perfume of Joseph's vest.

از برای حق صحبت سالها
باز گو حالی از آن خوش حالها

"For the sake of our years of companionship,
recount one of those sweet ecstasies,

تا زمین و آسمان خندان شود
عقل و روح و دیده صد چندان شود

That earth and heaven may laugh,
that intellect and spirit and eve may increase a hundredfold."

لا تكلفني فإني في الفنا
كلت أفهامي فلا أحصي ثنا

"Do not lay tasks on me, for I have passed away from myself;
my apprehensions are blunted and I know not how to praise.

كل شيء قاله غير المفيق
إن تكلف أو تصلف لا يليق

Everything that is said by one, who has not returned to consciousness,
if he constrains himself or boastfully exaggerates, is unseemly.

من چه گویم یك رگم هشیار نیست
شرح آن یاری که او را یار نیست

How should I—not a vein of mine is sensible--
describe that Friend who has no peer?

شرح این هجران و این خون جگر
این زمان بگذار تا وقت دگر

The description of this severance and this heart's blood
leave over till another time."

قال أطعمني فإني جائع
و اعتجل فالوقت سيف قاطع

He said: "Feed me, for I am hungry,
and hurry, for Time is a cutting sword.

صوفی ابن الوقت باشد ای رفیق
نیست فردا گفتن از شرط طریق

The Sufi is the son of the time, O comrade:
it is not the rule of the Way to say 'To-morrow.'

تو مگر خود مرد صوفی نیستی
هست را از نسیه خیزد نیستی

Are you not indeed a Sufi, then?
That which is reduced to nothing by postponing the payment."

گفتمش پوشیده خوشتر سر یار
خود تو در ضمن حکایت گوش دار

I said to him: "It is better that the secret of the Friend should be disguised:
listen to the contents of the tale.

خوشتر آن باشد که سر دلبران
گفته آید در حدیث دیگران

It is better that the lovers' secret
should be told in the talk of others."

گفت مکشوف و برهنه گوی این
آشکارا به که پنهان ذکر دین

He said: "Tell it openly and nakedly and without unfaithfulness:
do not put me off, O trifler!

پرده بردار و برهنه گو که من
می‌نخسبم با صنم با پیرهن

Lift the veil and speak openly,
for I do not wear a shirt when I sleep with the Adored One."

گفتم ار عریان شود او در عیان
نی تو مانی نی کنارت نی میان

I said: "If He should become naked in vision,
neither you, nor your bosom or your waist.

آرزو می‌خواه لیك اندازه خواه
بر نتابد کوه را یك برگ کاه

Ask your wish, but ask with measure:
a blade of straw will not support the mountain.

آفتابی کز وی این عالم فروخت
اندکی گر پیش آید جمله سوخت

If the Sun, by whom this world is illumined,
should approach a little, all will be burned.

فتنه و آشوب و خون‌ریزی مجوی
بیش از این از شمس تبریزی مگوی

Do not seek trouble and turmoil and bloodshed:
say no more concerning the Sun of Tabriz!"

این ندارد آخر از آغاز گوی
رو تمام این حکایت باز گوی

This has no end: tell of the beginning.
Go; relate the conclusion of this tale.

خلوت طلبیدن آن ولی از پادشاه جهت دریافتن رنج کنیزك

How that saint demanded of the king to be alone with the handmaiden for the purpose of discovering her malady.

گفت ای شه خلوتی کن خانه را
دور کن هم خویش و هم بیگانه را

He said: "O king, empty the house;
send away both kinsfolk and strangers.

کس ندارد گوش در دهلیزها
تا بپرسم زین کنیزك چیزها

Let no one listen in the entrance-halls,
that I may ask certain things of this slave girl."

خانه خالی ماند و يك ديار نی
جز طبيب و جز همان بيمار نی

The house was left empty and not one inhabitant:
nobody save the physician and that sick girl.

نرم نرمك گفت شهر تو كجاست
كه علاج اهل هر شهری جداست

Very gently he said, "Where is your native town?
For the treatment suitable to the people of each town is separate.

و اندر آن شهر از قرابت كيستت
خويشی و پيوستگی با چيستت

And in that town who is related to you?
With whom do have you kinship and affinity? "

دست بر نبضش نهاد و يك به يك
باز می‌پرسيد از جور فلك

He laid his hand on her pulse and put questions, one by one,
about the injustice of Heaven.

چون كسی را خار در پايش جهد
پای خود را بر سر زانو نهد

When a thorn darts into any one's foot,
he sets his foot upon his knee,

وز سر سوزن همی‌جويد سرش
ور نيابد می‌كند با لب ترش

And keeps searching for its head with the point of a needle,
and if he does not find it, he keeps moistening it with his lip.

خار در پا شد چنين دشوار ياب
خار در دل چون بود واده جواب

A thorn in the foot is so hard to find:
how is it with a thorn in the heart? Answer!

خار در دل گر بديدی هر خسی
دست كی بودی غمان را بر كسی

If every low fellow had seen the thorn in the heart,
when would sorrows gain the upper hand over any one?

كس به زير دم خر خاری نهد
خر نداند دفع آن بر می‌جهد

Somebody sticks a thorn under a donkey's tail:
the donkey does not know how to get rid of it: he starts jumping.

بر جهد و ان خار محكمتر زند
عاقلی بايد كه خاری بر كند

He jumps, and the thorn sinks deeper:
it needs an intelligent person to extract a thorn.

خر ز بهر دفع خار از سوز و درد
جفته می‌انداخت صد جا زخم كرد

In order to get rid of the thorn, the donkey from irritation and pain
went on kicking and dealing blows in a hundred places,

آن حكيم خارچين استاد بود
دست می‌زد جا به جا می‌آزمود

That thorn-removing physician was an expert:
putting his hand on one spot after another, he tested.

ز ان كنيزك بر طريق داستان
باز می‌پرسيد حال دوستان

He inquired of the girl concerning her friends,
by way of narrative,

با حكيم او قصه‌ها می‌گفت فاش
از مقام و خاجگان و شهر تاش

And she disclosed to the physician
circumstances touching her home and masters and fellow-townsmen.

سوی قصه گفتنش می‌داشت گوش
سوی نبض و جستنش می‌داشت هوش

He listened to her story
he continued to observe her pulse and its beating,

تا كه نبض از نام كی گردد جهان
او بود مقصود جانش در جهان

So that at whoever's name her pulse should begin to throb,
that person is the object of her soul's desire in the world.

دوستان شهر او را بر شمرد
بعد از آن شهری دگر را نام برد

He counted up the friends in her native town;
then he mentioned another town by name.

گفت چون بيرون شدی از شهر خويش
در كدامين شهر بوده ستی تو بيش

He said: "When you went forth from your own town,
in which town did you live mostly?"

نام شهری گفت وز آن هم در گذشت
رنگ روی و نبض او دیگر نگشت

She mentioned the name of a certain town and from that too she passed on
there was no change in the colour of her face or in her pulse.

خواجگان و شهرها را یك به یك
باز گفت از جای و از نان و نمك

Master’s and towns, one by one, she told of,
and about dwelling-place and bread and salt.

شهر شهر و خانه خانه قصه کرد
نی رگش جنبید و نی رخ گشت زرد

She told stories of many a town and many a house,
no vein of her quivered nor did her cheek grow pale.

نبض او بر حال خود بد بی‌گزند
تا بپرسید از سمرقند چو قند

Her pulse remained in its normal state, unimpaired,
till he asked about Samarqand, the sweet as candy.

نبض جست و روی سرخ و زرد شد
کز سمرقندی زرگر فرد شد

Her pulse jumped and her face went red and pale,
for she had been parted from a man of Samarqand, a goldsmith.

چون ز رنجور آن حکیم این راز یافت
اصل آن درد و بلا را باز یافت

When the physician found out this secret from the sick,
he discerned the source of that grief and woe.

گفت کوی او کدام است در گذر
او سر پل گفت و کوی غاتفر

He said: “ In which quarter of the town does he live?”
“*Sar-i Pul*,” she replied, “and Ghatafar street.”

گفت دانستم که رنجت چیست زود
در خلاصت سحرها خواهم نمود

Said he: “ I know why you are ill
and I will at once display the arts of magic in delivering you’.

شاد باش و فارغ و ایمن که من
آن کنم با تو که باران با چمن

Be glad and care-free and have no fear,
for I will do to you that which rain does to the meadow.

من غم تو می‌خورم تو غم مخور
بر تو من مشفق‌ترم از صد پدر

I will be anxious for you, do not be anxious:
I am kinder to you than a hundred fathers.

هان و هان این راز را با کس مگو
گر چه از تو شه کند بس جستجو

Beware! Tell no one this secret,
not even if the king should question you.

چون که اسرارت نهان در دل شود
آن مرادت زودتر حاصل شود

When your heart becomes the grave of your secret,
that desire of yours will be gained more quickly.

گفت پیغمبر که هر که سرّ نهفت
زود گردد با مراد خویش جفت

The Prophet said that any one who hides his inmost thought
will soon attain to the object of his desire.

دانه چون اندر زمین پنهان شود
سر آن سر سبزی بستان شود

When seeds are hidden in the earth,
their inward secret becomes the verdure of the garden.

زر و نقره گر نبودندی نهان
پرورش کی یافتندی زیر کان

If gold and silver were not hidden,
how would they get nourishment in the mine?

وعده‌ها و لطفهای آن حکیم
کرد آن رنجور را ایمن ز بیم

The promises and soothing words of the physician
made the sick safe from fear.

وعده‌ها باشد حقیقی دل پذیر
وعده‌ها باشد مجازی تاسه‌گیر

There are true promises, grateful to the heart;
there are false promises, fraught with disquietude.

وعده‌ی اهل کرم گنج روان
وعده‌ی نااهل شد رنج روان

The promise of the noble is current coin;
the promise of the unworthy becomes anguish of soul.

دریافتن آن ولی رنج را و عرض کردن رنج او را پیش پادشاه

How the saint, having discovered the illness, laid it before the king.

بعد از آن برخاست و عزم شاه کرد
شاه را ز ان شمه‌ای آگاه کرد

Then he arose and went to see the king
and acquainted him with a portion of that matter.

گفت تدبیر آن بود کان مرد را
حاضر آریم از پی این درد را

“The plan,” said he, “is that we should bring the man here
for the sake of this malady.

مرد زرگر را بخوان ز ان شهر دور
با زر و خلعت بده او را غرور

Summon the goldsmith from that far country;
beguile him with gold and robes of honour.”

فرستادن پادشاه رسولان به سمرقند به آوردن زرگر

How the king sent messengers to Samarqand to fetch the goldsmith.

شه فرستاد آن طرف یك دو رسول
حاذقان و کافیان بس عدول

The king sent thither one or two messengers,
clever men and competent and very just.

تا سمرقند آمدند آن دو امیر
پیش آن زرگر ز شاهنشه بشیر

To Samarqand came the two messengers
for the goldsmith debonair and wanton,

کای لطیف استاد کامل معرفت
فاش اندر شهرها از تو صفت

Saying, “O fine master, perfect in knowledge,
you whose quality is famous in the lands,

نك فلان شه از برای زرگری
اختیارت کرد زیرا مهتری

Lo, such-and-such a king has chosen you for the goldsmith’s craft,
because you art eminent.

اینك این خلعت بگیر و زر و سیم
چون بیایی خاص باشی و ندیم

Look now, receive this robe of honour and gold and silver;
when you come, you will be a favourite and boon-companion.”

مرد مال و خلعت بسیار دید
غره شد از شهر و فرزندان برید

The man saw the much wealth and the many robes:
he was beguiled; he parted from his town and children.

اندر آمد شادمان در راه مرد
بی‌خبر کان شاه قصد جانش کرد

Blithely the man came into the road,
unaware that the king had formed a design against his life.

اسب تازی بر نشست و شاد تاخت
خونبهای خویش را خلعت شناخت

He mounted an Arab horse and sped on joyously:
the price of his blood he deemed a robe of honour.

ای شده اندر سفر با صد رضا
خود به پای خویش تا سوء القضا

O, who with a hundred consents yourself with your own foot
did enter on the journey to the fated ill!

در خیالش ملك و عز و مهتری
گفت عزرائیل رو آری بری

He imagined riches, power, and lordship.
Said `Azazil, “Go. Yes, you will get! “

چون رسید از راه آن مرد غریب
اندر آوردش به پیش شه طبیب

When the stranger arrived from the road,
the physician brought him into the presence of the king.

سوی شاهنشاه بردندش به ناز
تا بسوزد بر سر شمع طراز

Proudly and delicately they conducted him to the king of kings
that he might burn on that candle of Tiraz.

شاه دید او را بسی تعظیم کرد
مخزن زر را بدو تسلیم کرد

The king beheld him, showed great regard,
and entrusted to him the treasure-house of gold.

پس حکیمش گفت کای سلطان مه
آن کنیزك را بدین خواجه بده

Then the physician said to him: "O mighty Sultan,
give the handmaiden to this lord,

تا کنیزك در وصالش خوش شود
آب وصلش دفع آن آتش شود

In order that the slave girl may be happy in union with him,
and that the water of union with him may put out the fire."

شه بدو بخشید آن مه روی را
جفت کرد آن هر دو صحبت جوی را

The king bestowed on him that moon-faced one
and wedded those twain craving company.

مدت شش ماه می‌راندند کام
تا به صحت آمد آن دختر تمام

During the space of six months they were satisfying their desire,
till the girl was wholly restored to health.

بعد از آن از بهر او شربت بساخت
تا بخورد و پیش دختر می‌گداخت

Thereafter he prepared for him a potion,
so that when he drank it he began to dwindle away before her.

چون ز رنجوری جمال او نماند
جان دختر در وبال او نماند

When because of sickness his beauty remained not,
the soul of the girl remained not in his pestilence.

چون که زشت و ناخوش و رخ زرد شد
اندك اندك در دل او سرد شد

Since he became ugly and ill-favoured and sallow-cheeked,
little by little he became cold in her heart.

عشقهایی کز پی رنگی بود
عشق نبود عاقبت ننگی بود

Those loves which are for the sake of a colour are not love:
in the end they are a disgrace.

کاش کان هم ننگ بودی یك سری
تا نرفتی بر وی آن بد داوری

Would that he too had been disgrace altogether,
so that that evil judgment might not have come to pass upon him!

خون دوید از چشم همچون جوی او
دشمن جان وی آمد روی او

Blood ran from his eye like a river;
his face became the enemy of his life.

دشمن طاوس آمد پر او
ای بسی شه را بکشته فر او

The peacock's plumage is its enemy:
O many the king who has been slain by his magnificence!

گفت من آن آهوم کز ناف من
ریخت این صیاد خون صاف من

He said, "I am the musk deer on account of whose gland
that hunter shed my pure blood.

ای من آن روباه صحرا کز کمین
سر بریدندش برای پوستین

Oh, I am the fox of the field
whose head they from the covert cut off for the sake of the fur.

ای من آن پیلی که زخم پیل بان
ریخت خونم از برای استخوان

Oh, I am the elephant whose blood was shed
by the blow of the mahout for the sake of the bone.

آن که کشتستم پی مادون من
می‌نداند که نخسبد خون من

He who has slain me for that which is other than I
does not know that my blood does not sleep.

بر من است امروز و فردا بر وی است
خون چون من کس چنین ضایع کی است

To-day it lays on me and to-morrow it lies on him:
when does the blood of one such as I am, go to waste like this?

گر چه دیوار افکند سایه‌ی دراز
باز گردد سوی او آن سایه باز

Although the wall casts a long shadow,
the shadow turns back again .towards it.

این جهان کوه است و فعل ما ندا
سوی ما آید نداها را صدا

This world is the mountain, and our action the shout:
the echo of the shouts comes to us."

این بگفت و رفت در دم زیر خاك
آن کنیزك شد ز عشق و رنج پاك

He said this and at the moment went under the earth.
The handmaiden was purged of pain and love,

ز انکه عشق مردگان پاینده نیست
ز انکه مرده سوی ما آینده نیست

Because love of the dead is not enduring,
because the dead one is never coming to us ;

عشق زنده در روان و در بصر
هر دمی باشد ز غنچه تازه‌تر

Love of the living is every moment fresher
than a bud in the spirit and in the sight.

عشق آن زنده گزین کاو باقی است
کز شراب جان فزایت ساقی است

Choose the love of that Living One who is everlasting,
who gives you to drink of the wine that increases life.

عشق آن بگزین که جمله انبیا
یافتند از عشق او کار و کیا

Choose the love of Him from whose love
all the prophets gained power and glory.

تو مگو ما را بدان شه بار نیست
با کریمان کارها دشوار نیست

Do not say, "We have no admission to that King."
Dealings with the generous are not difficult.

بیان آن که کشتن و زهر دادن مرد زرگر به اشارت الهی بود نه به هوای نفس و تامل فاسد

Setting forth how the slaying and poisoning of the goldsmith was by Divine suggestion, not by sensual desire and wicked meditation.

کشتن آن مرد بر دست حکیم
نی پی اومید بود و نی ز بیم

The slaying of this man by the hand of the physician
was not on account of hope or fear.

او نکشتش از برای طبع شاه
تا نیامد امر و الهام اله

He did not slay him to humour the king,
until the Divine command and inspiration came.

آن پسر را کش خضر ببرید حلق
سر آن را درنیابد عام خلق

As for the boy whose throat was cut by Khadir,
the vulgar do not comprehend the mystery thereof.

آن که از حق یابد او وحی و جواب
هر چه فرماید بود عین صواب

He that receives from God inspiration and answer,
whatsoever he may command is the essence of right.

آن که جان بخشد اگر بکشد رواست
نایب است و دست او دست خداست

If one who bestows life should slay, it is allowable:
he is the vicegerent, and his hand is the hand of God.

همچو اسماعیل پیشش سر بنه
شاد و خندان پیش تیغش جان بده

Like Isma'il, lay your head before him;
gladly and laughingly give up your soul before his dagger,

تا بماند جانت خندان تا ابد
همچو جان پاك احمد با احد

In order that your soul may remain laughing until eternity,
like the pure soul of Ahmad with the One.

عاشقان جام فرح آن گه کشند
که به دست خویش خوبانشان کشند

Lovers drain the cup of joy at the moment
when the fair ones slay them with their own hand.

شاه آن خون از پی شهوت نکرد
تو رها کن بد گمانی و نبرد

The king did not commit that bloodshed because of lust:
cease from thinking evil and disputing.

تو گمان بردی که کرد آلودگی
در صفا غش کی هلد پالودگی

You thought that he committed a foul crime,
in purity how should the sublimation leave alloy?

بهر آن است این ریاضت وین جفا
تا بر آرد کوره از نقره جفا

The purpose of this discipline and this rough treatment
is that the furnace may extract the dross from the silver.

بهر آن است امتحان نیك و بد
تا بجوشد بر سر آرد زر زبد

The testing of good and bad is in order
that the gold may boil and bring the scum to the top.

گر نبودی کارش الهام اله
او سگی بودی درانندہ نه شاه

If his act were not the inspiration of God,
he would have been a dog that rends, not a king.

پاك بود از شهوت و حرص و هوا
نیك کرد او لیك نیك بد نما

He was unstained by lust and covetousness and passion:
he did well, but good that wore the aspect of evil.

گر خضر در بحر کشتی را شکست
صد درستی در شکست خضر هست

If Khadir stove the boat in the sea,
in Khadir's staving there are a hundred rightnesses.

وهم موسی با همه نور و هنر
شد از آن محجوب، تو بی‌پر مپر

The imagination of Moses, notwithstanding his illumination and
excellence, was screened from that. Do not fly without wings!

آن گل سرخ است تو خونش مخوان
مست عقل است او تو مجنونش مخوان

That is a red rose; do not call it blood.
He is intoxicated with Reason; do not call him a madman.

گر بدی خون مسلمان کام او
کافرم گر بردمی من نام او

Had it been his desire to shed the blood of a Moslem.
I am an infidel if I would have mentioned his name.

می‌بلرزد عرش از مدح شقی
بد گمان گردد ز مدحش متقی

The highest heaven trembles at praise of the wicked,
and by praise of him the devout man is moved to think evil.

شاه بود و شاه بس آگاه بود
خاص بود و خاصه‌ی الله بود

He was a king and a very heedful king;
he was elect and the elect, of God.

آن کسی را کش چنین شاهی کشد
سوی بخت و بهترین جاهی کشد

One who is slain by a king like this,
he leads him to fortune and to the best estate.

گر ندیدی سود او در قهر او
کی شدی آن لطف مطلق قهر جو

Unless he had seen advantage to him in doing violence to him,
how should that absolute Mercy have sought to do violence?

بچه می‌لرزد از آن نیش حجام
مادر مشفق در آن غم شاد کام

The child trembles at the barber's scalpel
the fond mother is happy in that pain

نیم جان بستاند و صد جان دهد
آن چه در وهمت نیاید آن دهد

He takes half a life and gives a hundred lives:
he gives that which enters not into your imagination.

تو قیاس از خویش می‌گیری و لیك
دور دور افتاده‌ای بنگر تو نیك

You are judging from yourself, but you have fallen far, far.
Consider well!

حکایت بقال و طوطی و روغن ریختن طوطی در دکان

The story of the greengrocer and the parrot and the parrot's spilling the oil in the shop.

بود بقالی و وی را طوطیی
خوش نوایی سبز و گویا طوطیی

There was a greengrocer who had a parrot,
a sweet-voiced green talking parrot.

بر دکان بودی نگهبان دکان
نکته گفتی با همه سوداگران

On the bench, it would watch over the shop
and talk finely to all the traders.

در خطاب آدمی ناطق بدی
در نوای طوطیان حاذق بدی

In addressing human beings it would speak;
it was skilled in the song of parrots.

جست از سوی دکان سویی گریخت
شیشه‌های روغن گل را بریخت

It sprang from the bench and flew away;
it spilled the bottles of rose-oil.

از سوی خانه بیامد خواجه‌اش
بر دکان بنشست فارغ خواجه‌وش

Its master came from the direction of his house
and seated himself on the bench at his ease as a merchant does.

دید پر روغن دکان و جامه چرب
بر سرش زد گشت طوطی کل ز ضرب

He saw the bench was full of oil and his clothes greasy;
he smote the parrot on the head: it was made bald by the blow.

روزکی چندی سخن کوتاه کرد
مرد بقال از ندامت آه کرد

For some few days it refrained from speech;
the greengrocer, in repentance, heaved deep sighs,

ریش بر می‌کند و می‌گفت ای دریغ
کافتاب نعمتم شد زیر میغ

Tearing his beard and saying,
"Alas! The sun of my prosperity has gone under the clouds.

دست من بشکسته بودی آن زمان
که زدم من بر سر آن خوش زبان

Would that my hand had been broken at that moment!
How did I strike on the head of that sweet-tongued one?"

هدیه‌ها می‌داد هر درویش را
تا بیابد نطق مرغ خویش را

He was giving presents to every dervish,
that he might get back the speech of his bird.

بعد سه روز و سه شب حیران و زار
بر دکان بنشسته بد نومید وار

After three days and three nights, he was seated on the bench,
distraught and sorrowful, like a man in despair,

می‌نمود آن مرغ را هر گون شگفت
تا که باشد کاندر آید او بگفت

Showing the bird every sort of marvel
that maybe it would begin to speak.

جولقیی سر برهنه می‌گذشت
با سر بی‌مو چو پشت طاس و طشت

Meanwhile a bald dervish, clad in a coarse woollen frock(*jawlaq*),
passed by, with a head hairless as the outside of bowl and basin.

طوطی اندر گفت آمد در زمان
بانگ بر درویش زد که هی فلان

Then the parrot began to talk,
screeched at the dervish and said, "Hey, fellow!

از چه ای کل با کلان آمیختی
تو مگر از شیشه روغن ریختی

How were you mixed up with the bald, O bald one?
Did you, then, spill oil from the bottle?"

از قیاسش خنده آمد خلق را
کو چو خود پنداشت صاحب دلق را

The bystanders laughed at the parrot's inference,
because it deemed the wearer of the frock to be like itself.

کار پاکان را قیاس از خود مگیر
گر چه ماند در نبشتن شیر و شیر

Do not measure the actions of holy men by yourself,
though *sher* (lion) and *shir* (milk) are similar in writing.

جمله عالم زین سبب گمراه شد
کم کسی ز ابدال حق آگاه شد

On this account the whole world is gone astray:
scarcely any one knows of God's *Abdal*.

همسری با انبیا برداشتند
اولیا را همچو خود پنداشتند

They set up equality with the prophets;
they supposed the saints to be like themselves.

گفته اینك ما بشر ایشان بشر
ما و ایشان بسته‌ی خوابیم و خور

"Behold," they said, "we are men, they are men;
both we and they are in bondage to sleep and food."

این ندانستند ایشان از عمی
هست فرقی در میان بی‌منتها

In blindness they did not perceive
that there is an infinite difference between.

هر دو گون زنبور خوردند از محل
لیك شد ز ان نیش و زین دیگر عسل

Both species of bee (*zanbur*)ate and drank from the place,
but from that one came a sting, and from this other honey.

هر دو گون آهو گیا خوردند و آب
زین یکی سرگین شد و ز ان مشك ناب

Both species of deer ate grass and drank water:
from this one came dung, and from that one pure musk.

هر دو نی خوردند از یك آب خور
این یکی خالی و آن پر از شکر

Both reeds drank from the same water-source,
this one is empty and that one sugar.

صد هزاران این چنین اشباه بین
فرقشان هفتاد ساله راه بین

Consider hundreds of thousands of such likenesses
and observe that the distance between the two is a seventy years' journey.

این خورد گردد پلیدی زو جدا
آن خورد گردد همه نور خدا

This one eats, and filth is discharged from him;
that one eats, and becomes entirely the light of God.

این خورد زاید همه بخل و حسد
و آن خورد زاید همه نور احد

This one eats, is born nothing but avarice and envy;
that one eats, is born nothing but love of the One.

این زمین پاك و ان شوره ست و بد
این فرشته‌ی پاك و ان دیو است و دد

This one is good soil and that one brackish and bad;
this one is a fair angel and that one a devil and wild beast.

هر دو صورت گر بهم ماند رواست
آب تلخ و آب شیرین را صفاست

If both resemble each other in aspect, it may well be:
bitter water and sweet water have clearness.

جز که صاحب ذوق کی شناسد بیاب
او شناسد آب خوش از شوره آب

Who knows except a man possessed of taste?
Find: he knows the sweet water from the brine.

سحر را با معجزه کرده قیاس
هر دو را بر مکر پندارد اساس

Comparing magic with miracle,
he fancies that both are founded on deceit.

ساحران موسی از استیزه را
بر گرفته چون عصای او عصا

The magicians of Moses, for contention's sake,
lifted up a rod like his,

زین عصا تا آن عصا فرقی است ژرف
زین عمل تا آن عمل راهی شگرف

Between this rod and that rod there is a vast difference;
from this action to that action is a great way.

لعنة الله این عمل را در قفا
رحمه الله آن عمل را در وفا

This action is followed by the curse of God
that action receives in payment the mercy of God.

کافران اندر مری بوزینه طبع
آفتی آمد درون سینه طبع

The infidels in contending have the nature of an ape:
the nature is a canker within the breast.

هر چه مردم می‌کند بوزینه هم
آن کند کز مرد بیند دم‌به‌دم

Whatever a man does, the ape at every moment
does the same thing that he sees done by the man.

او گمان برده که من کژدم چو او
فرق را کی داند آن استیزه رو

He thinks, "I have acted like him":
how should that quarrelsome-looking one know the difference?

این کند از امر و او بهر ستیز
بر سر استیزه رویان خاك ریز

This one acts by the command, and he for the sake of quarrelling.
Pour dust on the heads of those who have quarrelsome faces!

آن منافق با موافق در نماز
از پی استیزه آید نی نیاز

That hypocrite joins in ritual prayer with the conformist
for quarrelling's sake, not for supplication.

در نماز و روزه و حج و زکات
با منافق مومنان در برد و مات

In prayer and fasting and pilgrimage and alms-giving
the true believers are with the hypocrite in victory and defeat.

مومنان را برد باشد عاقبت
بر منافق مات اندر آخرت

Victory in the end is to the true believers;
upon the hypocrite defeat in the state hereafter.

گر چه هر دو بر سر یك بازی‌اند
هر دو با هم مروزی و رازی‌اند

Although both are intent on one game, in relation to each other
they are the man of Merv and the man of Rayy.

هر یکی سوی مقام خود رود
هر یکی بر وفق نام خود رود

Each one goes to his abiding-place;
each one fares according to his name.

مومنش خوانند جانش خوش شود
ور منافق تیز و پر آتش شود

If he be called a true believer, his soul rejoices;
and if you say "hypocrite," he becomes filled with fire.

نام او محبوب از ذات وی است
نام این مبغوض از آفات وی است

His name is loved on account of its essence;
this one's name is loathed on account of its pestilent qualities.

میم و واو و میم و نون تشریف نیست
لفظ مومن جز پی تعریف نیست

Mim and *waw* and *mim* and *nun* do not confer honour:
the word *mumin* is only for the sake of denotation.

گر منافق خوانی‌اش این نام دون
همچو کژدم می‌خلد در اندرون

If you call him hypocrite,
this vile name is stinging within like a scorpion.

گرنه این نام اشتقاق دوزخ است
پس چرا در وی مذاق دوزخ است

If this name is not derived from Hell,
then why is there the taste of Hell in it?

زشتی آن نام بد از حرف نیست
تلخی آن آب بحر از ظرف نیست

The foulness of that ill name is not from the letters;
the bitterness of that sea-water is not from the vessel.

حرف ظرف آمد در او معنی چو آب
بحر معنی عِنْدَهُ أُمُّ الکتاب

The letters are the vessel: therein the meaning is like water;
the sea of the meaning is—*with Him is the Ummu 'l-Kitab*.

بحر تلخ و بحر شیرین در جهان
در میانشان بَرْزَخٌ لا یبغیان

In this world the bitter sea and the sweet sea—
between them is *a barrier which they do not seek to cross.*

وانگه این هر دو ز یك اصلی روان
بر گذر زین هر دو رو تا اصل آن

Know that both these flow from one origin.
Pass on from them both, go to their origin!

زر قلب و زر نیکو در عیار
بی‌محك هرگز ندانی ز اعتبار

Without the touchstone you will never know
in the assay adulterated gold and fine gold by judgment.

هر که را در جان خدا بنهد محك
هر یقین را باز داند او ز شك

Any one in whose soul God shall put the touchstone,
he will distinguish certainty from doubt.

در دهان زنده خاشاکی جهد
آن گه آرامد که بیرونش نهد

A piece of rubbish jumps into the mouth of a living man,
and only when he ejects it is he at ease.

در هزاران لقمه یك خاشاك خرد
چون در آمد حس زنده پی ببرد

When, amongst thousands of morsels, one little piece of rubbish entered,
the living man's sense tracked it down.

حس دنیا نردبان این جهان
حس دینی نردبان آسمان

The worldly sense is the ladder to this world;
the religious sense is the ladder to Heaven.

صحت این حس بجویید از طبیب
صحت آن حس بخواهید از حبیب

Seek the well-being of the former sense from the physician;
Beg the well-being of the latter sense from the Beloved.

صحت این حس ز معموری تن
صحت آن حس ز تخریب بدن

The health of the former arises from the flourishing state of the body;
the health of the latter arises from the ruin of the body.

راه جان مر جسم را ویران کند
بعد از آن ویرانی آبادان کند

The spiritual way ruins the body and, after having ruined it,
restores it to prosperity:

کرد ویران خانه بهر گنج زر
وز همان گنجش کند معمورتر

Ruined the house for the sake of the golden treasure,
and with that same treasure builds it better;

آب را ببرید و جو را پاك کرد
بعد از آن در جو روان کرد آب خورد

Cut off the water and cleansed the river-bed,
then caused drinking-water to flow in the river-bed;

پوست را بشکافت و پیکان را کشید
پوست تازه بعد از آنش بردمید

Cut the skin and drew out the iron point—
then fresh skin grew over it;

قلعه ویران کرد و از کافر ستد
بعد از آن بر ساختش صد برج و سد

Razed the fortress and took it from the infidel,
then reared thereon a hundred towers and ramparts.

کار بی‌چون را که کیفیت نهد
این که گفتم هم ضرورت می‌دهد

Who shall describe the action of Him who has no like?
This that I have said necessity is affording.

گه چنین بنماید و گه ضد این
جز که حیرانی نباشد کار دین

Sometimes it appears like this and sometimes the contrary of this:
the work of religion is nothing but bewilderment.

نی چنان حیران که پشتش سوی اوست
بل چنین حیران و غرق و مست دوست

Not one bewildered in such wise that his back is towards Him; no, but
one bewildered like this and drowned and intoxicated with the Beloved.

آن یکی را روی او شد سوی دوست
و آن یکی را روی او خود روی دوست

The face of the one is set towards the Beloved;
the face of the other is just his own face.

روی هر یك می‌نگر می‌دار پاس
بو که گردی تو ز خدمت رو شناس

Look long on the face of every one, keep watch attentively:
it may be that by doing service you will come to know the face.

چون بسی ابلیس آدم روی هست
پس به هر دستی نشاید داد دست

Since there is many a devil that has the face of Adam,
it is not well to give your hand to every hand,

ز انکه صیاد آورد بانگ صفیر
تا فریبد مرغ را آن مرغ گیر

Because the fowler produces a whistling sound
in order to decoy the bird,

بشنود آن مرغ بانگ جنس خویش
از هوا آید بیابد دام و نیش

The bird may hear the note of its congener
and come down from the air and find trap and knife-point.

حرف درویشان بدزدد مرد دون
تا بخواند بر سلیمی ز ان فسون

The vile man will steal the language of dervishes,
that he may thereby chant a spell over one who is simple.

کار مردان روشنی و گرمی است
کار دونان حیله و بی‌شرمی است

The work of men is light and heat;
the work of vile men is trickery and shamelessness.

شیر پشمین از برای کد کنند
بو مسیلم را لقب احمد کنند

They make a woollen lion for the purpose of begging;
they give the title of Ahmad to Bu Musaylim;

بو مسیلم را لقب کذاب ماند
مر محمد را اولو الالباب ماند

To Bu Musaylim remained the title of *Kadhdhab* (Liar),
to Mohammed remained *Ulu 'l-albab*.

آن شراب حق ختامش مشك ناب
باده را ختمش بود گند و عذاب

The wine of God, its seal is pure musk,
as for wine, its seal is stench and torment.

داستان آن پادشاه جهود که نصرانیان را می‌کشت از بهر تعصب

Story of the self-reliant king who, for bigotry's sake, used to slay the Christians

بود شاهی در جهودان ظلم ساز
دشمن عیسی و نصرانی گداز

Amongst the Self reliant ones there was a king who wrought oppression,
an enemy of Jesus and a destroyer of Christians.

عهد عیسی بود و نوبت آن او
جان موسی او و موسی جان او

It was the epoch of Jesus and the turn was his:
he was the soul of Moses, and Moses the soul of him;

شاه احول کرد در راه خدا
آن دو دمساز خدایی را جدا

The squint-eyed king separated in the way of God
those two Divine who were (really) in accord.

گفت استاد احولی را کاندر آ
رو برون آر از وثاق آن شیشه را

The master said to a squint-eyed, "Come on;
go, fetch that bottle out of the room."

گفت احول ز ان دو شیشه من کدام
پیش تو آرم بکن شرح تمام

Said the squint-eyed one: "Which of the two bottles
shall I bring to you? Explain fully."

گفت استاد آن دو شیشه نیست رو
احولی بگذار و افزون بین مشو

"There are not two bottles," replied the master;
"go, leave off squinting and do not be seeing more."

گفت ای استا مرا طعنه مزن
گفت استا ز ان دو یك را در شکن

"O master," said he, "don't chide me."
Said the master, "Smash one of those two."

شیشه یك بود و به چشمش دو نمود
چون شکست او شیشه را دیگر نبود

The bottle was one, though in his eyes it seemed two;
when he broke the bottle, there was no other.

چون یکی بشکست هر دو شد ز چشم
مردم احول گردد از میلان و خشم

When one was broken, both vanished from sight:
a man is made squint-eyed by propensity and anger.

خشم و شهوت مرد را احول کند
ز استقامت روح را مبدل کند

Anger and lust make a man squint-eyed;
they change the spirit from rectitude.

چون غرض آمد هنر پوشیده شد
صد حجاب از دل به سوی دیده شد

When self-interest appears, virtue becomes hidden:
a hundred veils rise from the heart to the eye.

چون دهد قاضی به دل رشوت قرار
کی شناسد ظالم از مظلوم زار

When the judge lets bribery gain hold of his heart,
how should he know the guilty from the wretched victim?

شاه از حقد جهودانه چنان
گشت احول کالامان یا رب امان

The king, from Jewish rancour, became so squint-eyed that,
"Mercy, O Lord, mercy."

صد هزاران مومن مظلوم کشت
که پناهم دین موسی را و پشت

He slew hundreds of thousands of wronged believers, saying,
"I am the protection and support of the religion of Moses."

آموختن وزیر مکر پادشاه را

How the vizier instructed the king to plot.

او وزیری داشت گبر و عشوه‌ده
کاو بر آب از مکر بر بستی گره

He had a vizier, a miscreant and deceiver,
who by reason of guile would tie knots on water.

گفت ترسایان پناه جان کنند
دین خود را از ملك پنهان کنند

"The Christians," said he, "seek to save their lives;
they hide their religion from the king.

کم کش ایشان را که کشتن سود نیست
دین ندارد بوی، مشك و عود نیست

Slay them not, for slaying is useless: religion has no smell;
it is not musk and aloes-wood.

سر پنهان است اندر صد غلاف
ظاهرش با تست و باطن بر خلاف

The secret is concealed in a hundred coverings:
its outward form is with you, resembling you, the inward is disagreement."

شاه گفتش پس بگو تدبیر چیست
چاره‌ی آن مکر و ان تزویر چیست

The king said to him: " Tell, then, what is the plan?
What is the remedy against that deceit and imposture?—

تا نماند در جهان نصرانیی
نی هویدا دین و نی پنهانیی

So that there may not remain a single Christian in the world,
neither one whose religion is manifest nor one who is concealed."

گفت ای شه گوش و دستم را ببر
بینی‌ام بشکاف و لب در حکم مر

"O king," said he, "cut off my ears and hands
rip my nose by bitter decree;

بعد از آن در زیر دار آور مرا
تا بخواهد یك شفاعت‌گر مرا

Then bring me under the gallows
that an intercessor may plead for me.

بر منادی گاه کن این کار تو
بر سر راهی که باشد چار سو

Do this deed in the place for proclamation,
on a highway where roads run in four directions.

آن گهم از خود بران تا شهر دور
تا در اندازم در ایشان شر و شور

Then banish me from your presence to a distant land,
that I may cast mischief and confusion amongst them.

تلبیس وزیر با نصارا

How the vizier brought the Christians into doubt and perplexity.

پس بگویم من به سر نصرانی‌ام
ای خدای راز دان می‌دانی‌ام

Then I will say, ‘I am secretly a Christian.
O God who knows things hidden, You know me.

شاه واقف گشت از ایمان من
وز تعصب کرد قصد جان من

The king was informed of my faith
and from bigotry sought to take my life.

خواستم تا دین ز شه پنهان کنم
آن که دین اوست ظاهر آن کنم

I wished to hide my religion from the king
and profess his religion,

شاه بویی برد از اسرار من
متهم شد پیش شه گفتار من

The king got a scent of my inmost beliefs,
and my words were suspected before the king.

گفت گفت تو چو در نان سوزن است
از دل من تا دل تو روزن است

He said, “Your words are like a needle in bread;
there is a window between my heart and yours.

من از آن روزن بدیدم حال تو
حال تو دیدم ننوشم قال تو

Through that window I have seen your state :
I see your state and will not heed your words.”

گر نبودی جان عیسی چاره‌ام
او جهودانه بکردی پاره‌ام

Had not the spirit of Jesus been my aid,
he would in Jewish fashion have torn me to pieces.

بهر عیسی جان سپارم سر دهم
صد هزاران منتش بر خود نهم

For Jesus’ sake I would yield my life
and give my head and lay on myself myriads of obligations to him.

جان دریغم نیست از عیسی و لیك
واقفم بر علم دینش نیك نیك

I do not grudge Jesus my life,
but full well am I versed in the knowledge of his religion.

حیف می‌آمد مرا کان دین پاك
در میان جاهلان گردد هلاك

Grief was coming over me that that holy religion
should perish amongst those who are ignorant.

شکر ایزد را و عیسی را که ما
گشته‌ایم آن کیش حق را رهنما

Thanks be to God and to Jesus
that I have become a guide to the true faith.

از جهود و از جهودی رسته‌ام
تا به زناری میان را بسته‌ام

I have escaped from Self reliant ones and Judaism
so that I have bound my waist with a girdle.

دور دور عیسی است ای مردمان
بشنوید اسرار کیش او به جان

The epoch is the epoch of Jesus. O men,
listen with your souls to the mysteries of his religion!’”

کرد با وی شاه آن کاری که گفت
خلق حیران مانده ز ان مکر نهفت

The king did to him that deed which he had proposed:
the people remained in amazement at his deed.

راند او را جانب نصرانیان
کرد در دعوت شروع او بعد از آن

He drove him away to the Christians.
After that, he began to proselytize.

قبول کردن نصارا مکر وزیر را

How the Christians let themselves be duped by the vizier.

صد هزاران مرد ترسا سوی او
اندك اندك جمع شد در کوی او

Myriads of Christian men gathered round him,
little by little, in his abode,

او بیان می‌کرد با ایشان به راز
سر انگلیون و زنار و نماز

He secretly expounded to them
the mysteries of Gospel and girdle and prayer.

او به ظاهر واعظ احکام بود
لیك در باطن صفیر و دام بود

Outwardly he was a preacher of ordinances,
but inwardly he was the whistle and snare.

بهر این بعضی صحابه از رسول
ملتمس بودند مکر نفس غول

On this account some Companions begged of the Prophet
the deceitfulness of the ghoul-like soul,

کاو چه آمیزد ز اغراض نهان
در عبادتها و در اخلاص جان

Saying, what of hidden selfish interests does it mingle
in acts of worship and in pure spiritual devotion?"

فضل طاعت را نجستندی از او
عیب ظاهر را بجستندی که کو

They were not seeking from him excellence of piety;
they were not inquiring where lay the outward defect.

مو به مو و ذره ذره مکر نفس
می‌شناسیدند چون گل از کرفس

Hair by hair, speck by speck, they were recognising
the deceitfulness of the fleshly soul as the rose from parsley.

موشکافان صحابه هم در آن
وعظ ایشان خیره گشتندی به جان

Even the hair-splitters of the Companions
used to become distraught in spirit at the admonition to them.

متابعت نصارا وزیر را

How the Christians followed the vizier.

دل بدو دادند ترسایان تمام
خود چه باشد قوت تقلید عام

The Christians all gave their hearts to him:
what, indeed, is the strength of the conformity of the vulgar !

در درون سینه مهرش کاشتند
نایب عیساش می‌پنداشتند

They planted love of him within their breasts;
they were regarding him as the vicar of Jesus.

او به سر دجال یك چشم لعین
ای خدا فریادرس نعم المعین

He inwardly was the accursed one-eyed Antichrist.
O God, answer the cry in—what a good helper art You!

صد هزاران دام و دانه ست ای خدا
ما چو مرغان حریص بی‌نوا

O God, there are myriads of snares and baits,
and we are as greedy foodless birds.

دم‌به‌دم ما بسته‌ی دام نویم
هر یکی گر باز و سیمرغی شویم

From moment to moment we are caught in a fresh snare,
though we become each one, a falcon or a Simurgh.

می‌رهانی هر دمی ما را و باز
سوی دامی می‌رویم ای بی‌نیاز

Every moment You art delivering us, and again we are going to a snare,
O You who art without want!

ما در این انبار گندم می‌کنیم
گندم جمع آمده گم می‌کنیم

We are putting corn in this barn,
we are losing the corn that has been garnered.

می‌نیندیشیم آخر ما به هوش
کین خلل در گندم است از مکر موش

After all, do not we consider with intelligent mind
that this damage to the corn arises from the deceitfulness of the mouse?

موش تا انبار ما حفره زده ست
وز فنش انبار ما ویران شده ست

Since the mouse has made a hole in our barn,
and our barn has been ravaged by its guile,

اول ای جان دفع شر موش کن
وانگهان در جمع گندم جوش کن

380 O soul, in the first place avert the mischief of the mouse,
and then show fervour in garnering the corn.

بشنو از اخبار آن صدر الصدور
لا صلاة تم الا بالحضور

Hear of the sayings related from the Chief of the Prophets:
“No prayer is complete without ‘presence’.”

گر نه موشی دزد در انبار ماست
گندم اعمال چل ساله کجاست

If there is no thievish mouse in our barn,
where is the corn of forty years works?

ریزه ریزه صدق هر روزه چرا
جمع می‌ناید در این انبار ما

Why is the daily sincerity not being stored, bit by bit,
in this barn of ours

بس ستاره‌ی آتش از آهن جهید
و ان دل سوزیده پذرفت و کشید

Many a star of fire shot forth from the iron,
and that burning heart received (it) and drew in;

لیك در ظلمت یکی دزدی نهان
می‌نهد انگشت بر استارگان

385 But in the darkness a hidden thief
is laying his finger upon the stars,

می‌کشد استارگان را یك به یك
تا که نفروزد چراغی از فلك

Extinguishing the stars one by one,
that no lamp may shine from the sky.

گر هزاران دام باشد در قدم
چون تو با مایی نباشد هیچ غم

Though there are thousands of snares at our feet,
when You are with us there is not any trouble.

هر شبی از دام تن ارواح را
می‌رهانی می‌کنی الواح را

Every night You free the spirits from the body’s snare,
and erase the tablets .

می‌رهند ارواح هر شب زین قفس
فارغان، نه حاکم و محکوم کس

The spirits are set free every night from this cage,
done with ordinance and talk and tale.

شب ز زندان بی‌خبر زندانیان
شب ز دولت بی‌خبر سلطانیان

390 At night prisoners are unconscious of their prison,
at night governors are unconscious of their power.

نه غم و اندیشه‌ی سود و زیان
نه خیال این فلان و آن فلان

There is no sorrow, no thought of gain or loss,
no fancy of this person or that person.

حال عارف این بود بی‌خواب هم
گفت ایزد هُمْ رُقُودٌ زین مرم

This is the state of the ‘*arif*, even without sleep:
God said, deem *while they slept*. Shy not at this’.

خفته از احوال دنیا روز و شب
چون قلم در پنجه‌ی تقلیب رب

He is asleep, day and night, to the affairs of the world,
like a pen in the hand of the Lord’s control.

آن که او پنجه نبیند در رقم
فعل پندارد به جنبش از قلم

One who sees not the hand in the writing
thinks the act from the pen by means of movement.

شمه‌ای زین حال عارف وانمود
خلق را هم خواب حسی در ربود

He has shown forth some part of this state of the ʿ*arif*,
the vulgar too are carried off by sleep of the senses.

رفته در صحرای بی‌چون جانشان
روحشان آسوده و ابدانشان

Their souls are gone into the desert that is without description:
their spirits and bodies are at rest;

وز صفیری باز دام اندر کشی
جمله را در داد و در داور کشی

And with a whistle you lead them back to the snare,
lead them all to justice and to the judge.

فالِقُ الْإِصْباحِ اسرافیل‌وار
جمله را در صورت آرد ز ان دیار

Like Israfil, He who causes the dawn to break
brings them all from those lands into form.

روحهای منبسط را تن کند
هر تنی را باز آبستن کند

He embodies the spirits divested;
He makes each body pregnant again.

اسب جانها را کند عاری ز زین
سر النوم اخ الموت است این

He makes the steed of the souls bare of saddle:
this is the inner meaning of "Sleep is the brother of Death";

لیك بهر آن که روز آیند باز
بر نهد بر پایشان بند دراز

But in order that they may return in the daytime,
He puts a long tether on its leg,

تا که روزش واکشد ز ان مرغزار
وز چراگاه آردش در زیر بار

So that in the daytime He may lead it back from that meadow
and bring it from the pasture under the load.

کاش چون اصحاب کهف این روح را
حفظ کردی یا چو کشتی نوح را

Would that He had guarded this spirit
as the Men of the Cave or as the Ark of Noah,

تا از این طوفان بیداری و هوش
وارهیدی این ضمیر چشم و گوش

That this mind and eye and ear might be delivered
from the Flood of wakefulness and consciousness!

ای بسی اصحاب کهف اندر جهان
پهلوی تو پیش تو هست این زمان

Oh, in the world there is many a Man of the Cave beside you,
before you, at this time:

غار با او یار با او در سرود
مهر بر چشم است و بر گوشت چه سود

The Cave is with him, the Friend is in converse with him;
but your eyes and ears are sealed, what does it avail?

قصه‌ی دیدن خلیفه لیلی را

Story of the Caliph's seeing Layla.

گفت لیلی را خلیفه کان توی
کز تو مجنون شد پریشان و غوی

The Caliph said to Layla: " Are you she by whom Majnun
was distracted and led astray?

از دگر خوبان تو افزون نیستی
گفت خامش چون تو مجنون نیستی

You are not superior to other fair ones."
"Be silent," she replied, "since you art not Majnun."

هر که بیدار است او در خواب‌تر
هست بیداریش از خوابش بتر

Whosoever is awake is the more asleep;
his wakefulness is worse than his sleep.

چون به حق بیدار نبود جان ما
هست بیداری چو در بندان ما

When our soul is not awake to God,
wakefulness is like closing our doors.

جان همه روز از لگدکوب خیال
وز زیان و سود وز خوف زوال

All day long, from the buffets of imagination
and from loss and gain and from fear of decline,

نی صفا می‌ماندش نی لطف و فر
نی به سوی آسمان راه سفر

There remains to it neither joy nor grace and glory
nor way of journeying to Heaven.

خفته آن باشد که او از هر خیال
دارد اومید و کند با او مقال

The one asleep is he who has hope of every vain fancy
and holds parley with it.

دیو را چون حور بیند او به خواب
پس ز شهوت ریزد او با دیو آب

He sees in his dream a demon in the form of a houri,
then from lust reaches orgasm with the “div”.

چون که تخم نسل را در شوره ریخت
او به خویش آمد خیال از وی گریخت

After pouring his seed on barren ground
he came to himself and the fantasy escaped him.

ضعف سر بیند از آن و تن پلید
آه از آن نقش پدید ناپدید

As a consequence, he sees the head weak and the body filthy;
Oh — all from that visible yet invisible image.

مرغ بر بالا و زیر آن سایه‌اش
می‌دود بر خاك پران مرغ‌وش

The bird is flying on high, and its shadow is speeding on the earth,
flying like a bird:

ابلهی صیاد آن سایه شود
می‌دود چندان که بی‌مایه شود

Some fool begins to chase the shadow,
running so far that he becomes powerless,

بی‌خبر کان عکس آن مرغ هواست
بی‌خبر که اصل آن سایه کجاست

Not knowing that it is the reflection of that bird in the air,
not knowing where is the origin of the shadow.

تیر اندازد به سوی سایه او
ترکشش خالی شود از جستجو

He shoots arrows at the shadow;
his quiver is emptied in seeking:

ترکش عمرش تهی شد عمر رفت
از دویدن در شکار سایه تفت

The quiver of his life became empty:
his life passed in running hotly in chase of the shadow.

سایه‌ی یزدان چو باشد دایه‌اش
وارهاند از خیال و سایه‌اش

When the shadow of God is his nurse,
it delivers him from phantom and shadow.

سایه‌ی یزدان بود بنده‌ی خدا
مرده او زین عالم و زنده‌ی خدا

The shadow of God is that servant of God
who is dead to this world and living through God.

دامن او گیر زودتر بی‌گمان
تا رهی در دامن آخر زمان

Lay hold of his skirt most quickly without misgiving
that you may be saved in the skirt of the last days.

كَيْفَ مَدَّ الظِّلَّ نقش اولیاست
کاو دلیل نور خورشید خداست

How He extended the shadow is the form of the saints,
which guides to the light of the Divine Sun.

اندر این وادی مرو بی‌این دلیل
لا أُحِبُّ الْآفِلِينَ گو چون خلیل

Do not go in this valley without this guide;
say, like Khalil, “I love not them that set.”

رو ز سایه آفتابی را بیاب
دامن شه شمس تبریزی بتاب

Go, from the shadow gain a sun:
pluck the skirt of the king, Shams-i Tabrizi!

ره ندانی جانب این سور و عرس
از ضیاء الحق حسام الدین بپرس

If you do not know the way to this feast and bridal,
ask of Ziya u'l Haqq Husamu'ddin.

ور حسد گیرد ترا در ره گلو
در حسد ابلیس را باشد غلو

And if on the way envy seize you by the throat,
it belongs to Iblis to go beyond bounds in envy;

کاو ز آدم ننگ دارد از حسد
با سعادت جنگ دارد از حسد

For he because of envy has disdain for Adam,
and because of envy is at war with felicity.

ای خنك آن کش حسد همراه نیست
عقبه‌ای زین صعب‌تر در راه نیست

In the Way there is no harder pass than this.
Oh, fortunate he who is not companioned by envy!

این جسد خانه‌ی حسد آمد بدان
از حسد آلوده باشد خاندان

This body, you must know, is the house of envy,
for the household are tainted with envy.

گر جسد خانه‌ی حسد باشد و لیك
آن جسد را پاك کرد الله نیك

If the body is the house of envy,
yet God made that body very pure.

طَهِّرا بَیْتِیَ بیان پاکی است
گنج نور است ار طلسمش خاکی است

Cleanse My house, ye two, is the explanation of purity:
the purified heart is a treasure of light, though its talisman is of earth.

چون کنی بر بی‌جسد مکر و حسد
ز آن حسد دل را سیاهیها رسد

When you practice deceit and envy against one who is without envy,
from that envy black stains arise in your heart.

خاك شو مردان حق را زیر پا
خاك بر سر کن حسد را همچو ما

Become dust under the feet of the men of God ;
throw dust on the head of envy, even as we do.

بیان حسد وزیر

Explanation of the envy of the vizier

آن وزیرك از حسد بودش نژاد
تا به باطل گوش و بینی باد داد

That petty vizier had his origin from envy,
so that for vanity he gave to the wind his ears and nose,

بر امید آن که از نیش حسد
زهر او در جان مسکینان رسد

In the hope that by the sting of envy
his venom might enter the souls of the poor.

هر کسی کاو از حسد بینی کند
خویشتن بی‌گوش و بی‌بینی کند

Any one who from envy mutilates his nose
makes himself without ear and without nose.

بینی آن باشد که او بویی برد
بوی او را جانب کویی برد

The nose is that which catches a scent,
and which the scent leads towards an abode.

هر که بویش نیست بی‌بینی بود
بوی آن بوی است کان دینی بود

Whoever has no scent is without a nose;
the scent is that scent which is religious.

چون که بویی برد و شکر آن نکرد
کفر نعمت آمد و بینیش خورد

When he has caught a scent and given no thanks for it,
ingratitude comes and devours his nose.

شکر کن مر شاکران را بنده باش
پیش ایشان مرده شو پاینده باش

Give thanks and be a slave to those who give thanks:
be in their presence dead, be steadfast.

چون وزیر از ره زنی مایه مساز
خلق را تو بر میاور از نماز

Do not, like the vizier, make brigandage your stock-in-trade;
do not turn the people away from the ritual prayer.

ناصح دین گشته آن کافر وزیر
کرده او از مکر در لوزینه سیر

The miscreant vizier had become a true religious counsellor,
he had craftily put garlic in the almond cake.

فهم کردن حاذقان نصارا مکر وزیر را

How the sagacious among the Christians perceived the guile of the vizier.

هر که صاحب ذوق بود از گفت او
لذتی می‌دید و تلخی جفت او

Whoever was possessed of discernment
was feeling a sweet savour in his words and, joined with, bitterness.

نکته‌ها می‌گفت او آمیخته
در جلاب قند زهری ریخته

He was saying fine things mixed with foul:
he had poured some poison into the sugared julep.

ظاهرش میگفت در ره چُست شو
وز اثر می‌گفت جان را سست شو

The outward sense of it was saying, “Be diligent in the Way,”
but in effect it was saying to the soul, “Be slack.”

ظاهر نقره گر اسپید است و نو
دست و جامه می سیه گردد ازو

If the surface of silver is white and new,
the hands and dress are blackened by it.

آتش ار چه سرخ روی است از شرر
تو ز فعل او سیه کاری نگر

Although fire is red-faced with sparks,
look at the black behaviour in its action.

برق اگر نوری نماید در نظر
لیك هست از خاصیت دزد بصر

If the lightning appears luminous to the eye,
from its distinctive property it is the robber of sight.

هر که جز آگاه و صاحب ذوق بود
گفت او در گردن او طوق بود

Any who was not wary and possessed of discernment,
the words of him were a collar on his neck.

مدّت شش سال در هجران شاه
شد وزیر اتباع عیسی را پناه

During six years, in separation from the king,
the vizier became a refuge for the followers of Jesus.

دین و دل را کل بدو بسپرد خلق
پیش امر و حکم او می‌مرد خلق

To him the people wholly surrendered their religion and their hearts:
at his command and decree they were ready to die.

پیغام شاه پنهان با وزیر

How the king sent messages in secret to the vizier.

در میان شاه و او پیغامها
شاه را پنهان بدو آرامها

Messages between the king and him:
the king had words of comfort from him in secret.

پیش او بنوشت شه کای مقبلم
وقت آمد زود فارغ کن دلم

The king wrote to him, saying, " O my fortunate one,
the time is come: quickly set my mind at ease."

گفت اینك اندر آن کارم شها
کافکنم در دین عیسی فتنه‌ها

He replied: " Behold, O king,
I am preparing to cast disorders into the religion of Jesus."

بیان دوازده سبط از نصارا

Explanation of the twelve tribes of the Christians

قوم عیسی را بد اندر دار و گیر
حاکمانشان ده امیر و دو امیر

The people of Jesus had twelve amirs
as rulers in authority over them.

هر فریقی مر امیری را تبع
بنده گشته میر خود را از طمع

Each party followed one amir
and had become devoted to its own amir from desire.

این ده و این دو امیر و قومشان
گشته بند آن وزیر بدنشان

These twelve amirs and their followers
became the slaves of that vizier of evil sign.

اعتماد جمله بر گفتار او
اقتدای جمله بر رفتار او

They all put trust in his words;
they all took his procedure as a pattern.

پیش او در وقت و ساعت هر امیر
جان بدادی گر بدو گفتی بمیر

Each amir would have given up his life in his presence
at the time and hour, if he had bidden him die.

تخلیط وزیر در احکام انجیل

How the vizier confused the ordinances of the Gospel.

ساخت طوماری به نام هر یکی
نقش هر طومار دیگر مسلکی

He prepared a scroll in the name of each one,
the form of each scroll a different tenor,

حکم‌های هر یکی نوعی دگر
این خلاف آن ز پایان تا به سر

The ordinances of each a diverse kind,
this contradicting that from the end to the beginning

در یکی راه ریاضت را و جوع
رکن توبه کرده و شرط رجوع

In one he made the path of asceticism and hunger
to be the basis of repentance and the condition for conversion.

در یکی گفته ریاضت سود نیست
اندر این ره مخلصی جز جود نیست

In one he said: "Asceticism profits nothing:
in this Way there is no place of deliverance but generosity."

در یکی گفته که جوع و جود تو
شرك باشد از تو با معبود تو

In one he said: "Your hunger and generosity
imply association on your part with the object of your worship.

جز توکل جز که تسلیم تمام
در غم و راحت همه مکر است و دام

Excepting trust and complete resignation in sorrow and joy,
all is a deceit and snare."

در یکی گفته که واجب خدمت است
ور نه اندیشه‌ی توکل تهمت است

In one he said: "It is incumbent to serve;
else the thought of putting trust is suspicion."

در یکی گفته که امر و نهیهاست
بهر کردن نیست شرح عجز ماست

In one he said: "There are commands and prohibitions,
are not for practice: they are to show our weakness,

تا که عجز خود ببینیم اندر آن
قدرت حق را بدانیم آن زمان

So that we may behold our weakness therein
and at that time recognise the power of God."

در یکی گفته که عجز خود مبین
کفر نعمت کردن است آن عجز هین

In one he said: "Do not regard your weakness:
that weakness is an act of ingratitude. Beware!

قدرت خود بین که این قدرت از اوست
قدرت تو نعمت او دان که هوست

Regard your power, for this power is from Him:
know that your power is the gift of Him who is *Hu*."

در یکی گفته کز این دو بر گذر
بت بود هر چه بگنجد در نظر

In one he said: "Leave both these behind:
whatsoever is contained in sight is an idol,"

در یکی گفته مکش این شمع را
کین نظر چون شمع آمد جمع را

In one he said: "Do not put out this candle,
for this sight is as a candle to concentration.

از نظر چون بگذری و از خیال
کشته باشی نیم شب شمع وصال

When you relinquish sight and imagination,
you will have put out the candle of union at midnight."

در یکی گفته بکش باکی مدار
تا عوض بینی نظر را صد هزار

In one he said: "Put it out—have no fear—
that you may see myriads of sights in exchange;

که ز کشتن شمع جان افزون شود
لیلی‌ات از صبر تو مجنون شود

For by putting it out the candle of the spirit is increased:
by your self-denial your Layla becomes your Majnun.

ترك دنیا هر که کرد از زهد خویش
بیش آید پیش او دنیا و پیش

If any one abandons the world by his own renunciation,
the world comes to him more and more."

در یکی گفته که آن چه‌ت داد حق
بر تو شیرین کرد در ایجاد حق

In one he said: "That which God has given you
He made sweet to you in bringing it into existence.

بر تو آسان کرد و خوش آن را بگیر
خویشتن را در میفگن در زحیر

He made it easy to you, and do you take it gladly:
do not throw yourself into anguish."

در یکی گفته که بگذار آن خود
کان قبول طبع تو ردست و بد

In one he said: "Let go all that belongs to self,
for it is wrong and bad to comply with your nature."

راههای مختلف آسان شده ست
هر یکی را ملتی چون جان شده ست

Different roads have become easy:
every one's religion has become as as life.

گر میسر کردن حق ره بدی
هر جهود و گبر از او آگه بدی

If God's making easy were the road,
every Jew and Zoroastrian would have knowledge of Him.

485 در یکی گفته میسر آن بود
که حیات دل غذای جان بود

In one he said: "That is made easy that spiritual food
should be the life of the heart."

هر چه ذوق طبع باشد چون گذشت
بر نیارد همچو شوره ریع و کشت

When the enjoyments of the nature are past,
like brackish soil they raise no produce and crop.

جز پشیمانی نباشد ریع او
جز خسارت پیش نارد بیع او

The produce thereof is nothing but penitence;
their sale yields only loss, nothing more.

آن میسر نبود اندر عاقبت
نام او باشد معسر عاقبت

That is not "easy" in the end;
its name ultimately is "hard."

تو معسر از میسر باز دان
عاقبت بنگر جمال این و آن

Distinguish the hard from the easy:
consider the goodliness of this and that in the end.

490 در یکی گفته که استادی طلب
عاقبت بینی نیابی در حسب

In one he said: "Seek a master: you will not find foresight as to the end
among the qualities derived from ancestors."

عاقبت دیدند هر گون ملتی
لاجرم گشتند اسیر زلتی

Every sort of religious sect foresaw the end:
of necessity they fell captive to error.

عاقبت دیدن نباشد دست‌باف
ور نه کی بودی ز دینها اختلاف

To foresee the end is not a hand-loom;
otherwise, how would there have been difference in religions?

در یکی گفته که استا هم تویی
ز انکه استا را شناسا هم تویی

In one he said: "*You* are the master,
because you know the master.

مرد باش و سخره‌ی مردان مشو
رو سر خود گیر و سر گردان مشو

Be a man and be not subject to men.
Go, take your own head, and be not one whose head is turning."

495 در یکی گفته که این جمله یکی است
هر که او دو بیند احول مردکی است

In one he said: " All this is one:
whoever sees two is a squint-eyed manikin."

در یکی گفته که صد یك چون بود
این کی اندیشد مگر مجنون بود

In one he said: "How should a hundred be one?
He who thinks this is surely mad."

هر یکی قولی است ضد همدگر
چون یکی باشد یکی زهر و شکر

The doctrines, every one, are contrary to each other:
how should they be one? Is poison and sugar one?

تا ز زهر و از شکر در نگذری
کی تو از گلزار وحدت بر بری

Until you pass beyond poison and sugar,
how will you catch a scent of unity and oneness?

این نمط وین نوع ده طومار و دو
بر نوشت آن دین عیسی را عدو

Twelve books of this style and fashion
were drawn up in writing by that enemy to the religion of Jesus.

بیان آن که این اختلافات در صورت روش است نه در حقیقت راه

Showing how this difference lies in the form of the doctrine, not in the real nature of the Way.

500 او ز یك رنگی عیسی بو نداشت
وز مزاج خم عیسی خو نداشت

He had no scent of the unicolority of Jesus,
nor had he a disposition from the tincture of the dyeing-vat of Jesus.

جامه‌ی صد رنگ از آن خم صفا
ساده و يك رنگ گشتی چون صبا

From that pure vat a garment of a hundred colours
would become as simple and one-coloured as light.

نيست يك رنگی كز او خيزد ملال
بل مثال ماهی و آب زلال

Is not the unicolority from which weariness ensues;
no, it is like fish and clear water:

گر چه در خشكی هزاران رنگهاست
ماهيان را با يبوست جنگهاست

Although there are thousands of colours on dry land,
fish are at war with dryness.

كيست ماهی چيست دريا در مثل
تا بدان ماند ملك عز و جل

Who is the fish and what is the sea in simile,
that the King Almighty and Glorious should resemble them?

صد هزاران بحر و ماهی در وجود
سجده آرد پيش آن اكرام و جود

In existence myriads of seas and fishes prostrate themselves
in adoration before that Munificence and Bounty.

چند باران عطا باران شده
تا بدان آن بحر در افشان شده

How many a rain of largesse has rained,
so that the sea was made thereby to scatter pearls!

چند خورشيد كرم افروخته
تا كه ابر و بحر جود آموخته

How many a sun of generosity has shone,
so that cloud and sea learned to be bountiful!

پرتو دانش زده بر آب و طين
تا شده دانه پذيرنده‌ی زمين

The sunbeams of Wisdom struck on soil and clay,
so that the earth became receptive of the seed.

خاك امين و هر چه در وی كاشتی
بی‌خيانت جنس آن برداشتی

The soil is faithful to its trust, and whatever you have sown in it,
you carry away the kind thereof without fraud.

اين امانت ز آن امانت يافته ست
كافتاب عدل بر وی تافته ست

It has derived this faithfulness from that faithfulness,
inasmuch as the sun of Justice has shone upon it.

تا نشان حق نيارد نو بهار
خاك سرها را نكرده آشكار

Until springtime brings the token of God,
the soil does not reveal its secrets.

آن جوادی كه جمادی را بداد
اين خبرها وين امانت وين سداد

The Bounteous One who gave to an inanimate thing
this information, faithfulness and righteousness,

مر جمادی را كند فضلش خبير
عاقلان را كرده قهر او ضرير

His grace makes an inanimate thing informed;
His wrath makes blind the men of understanding.

جان و دل را طاقت آن جوش نيست
با كه گويم در جهان يك گوش نيست

Soul and heart cannot endure that ferment:
to whom shall I speak? There is not in the world a single ear.

هر كجا گوشی بد از وی چشم گشت
هر كجا سنگی بد از وی يشم گشت

Wherever there was an ear, through Him it became an eye;
wherever there was a stone, through Him it became a jasper.

كيميا ساز است چه بود كيميا
معجزه بخش است چه بود سيميا

He is an alchemist-what is alchemy?
He is a giver of miracles--what is magic?

اين ثنا گفتن ز من ترك ثناست
كين دليل هستی و هستی خطاست

This uttering of praise is the omission of praise on my part,
for this is a proof of being, and being is a sin.

پيش هست او ببايد نيست بود
چيست هستی پيش او كور و كبود

It behoves to be not-being in the presence of His Being:
in His presence what is being? Black and blue.

گر نبودی کور از او بگداختی
گرمی خورشید را بشناختی

Were it not blind it would have been melted by Him:
it would have known the heat of sun;

ور نبودی او کبود از تعزیت
کی فسردی همچو یخ این ناحیت

And were it not blue from mourning,
how would this region have frozen like ice?

بیان خسارت وزیر در این مکر

Setting forth how the vizier incurred damnation from this plot.

همچو شه نادان و غافل بد وزیر
پنجه می‌زد با قدیم ناگزیر

The vizier was ignorant and heedless, like the king:
he was wrestling with the eternal and inevitable,

با چنان قادر خدایی کز عدم
صد چو عالم هست گرداند به دم

With a God so mighty that in a moment He causes a hundred worlds
like ours to come into existence from non-existence:

صد چو عالم در نظر پیدا کند
چون که چشمت را به خود بینا کند

A hundred worlds like ours He displays to the sight,
when He makes your eye seeing by Himself.

گر جهان پیشت بزرگ و بی‌بنی است
پیش قدرت ذره ای می‌دان که نیست

If the world appears to you vast and bottomless,
know that to Omnipotence it is not an atom.

این جهان خود حبس جانهای شماست
هین روید آن سو که صحرای شماست

This world, indeed, is the prison of your souls:
oh, go in yonder direction, for there lays your open country.

این جهان محدود و آن خود بی‌حد است
نقش و صورت پیش آن معنی سد است

This world is finite, and truly that is infinite:
image and form are a barrier to that Reality.

صد هزاران نیزه‌ی فرعون را
در شکست از موسیی با یك عصا

The myriads of Pharaoh's lances
were shattered by Moses with a single staff.

صد هزاران طب جالینوس بود
پیش عیسی و دمش افسوس بود

Myriads were the therapeutic arts of Galen:
before Jesus and his breath they were a laughing-stock.

صد هزاران دفتر اشعار بود
پیش حرف امیی آن عار بود

Myriads were the books of poems:
at the word of an illiterate they were shame.

با چنین غالب خداوندی کسی
چون نمیرد گر نباشد او خسی

With such an all-conquering Lord,
how should any one not die, unless he be a vile wretch?

بس دل چون کوه را انگیخت او
مرغ زیرك با دو پا آویخت او

Many a mind as a mountain did He uproot;
the cunning bird He hung up by its two feet.

فهم و خاطر تیز کردن نیست راه
جز شکسته می‌نگیرد فضل شاه

To sharpen the intelligence and wits is not the way:
none but the broken wins the favour of the King. .

ای بسا گنج آگنان کنج کاو
کان خیال اندیش را شد ریش گاو

Oh, many the treasure hunters, digging hole,
who became an ox's beard to that vain schemer!

گاو که بود تا تو ریش او شوی
خاك چه بود تا حشیش او شوی

Who is the ox that you should become his beard?
What is earth that you should become its stubble?

چون زنی از کار بد شد روی زرد
مسخ کرد او را خدا و زهره کرد

When a woman became pale-faced of wickedness,
God metamorphosed her and made her Zuhra.

عورتی را زهره کردن مسخ بود
خاك و گل گشتن نه مسخ است ای عنود

To make a woman Zuhra was metamorphosis:
what is it to become earth and clay, O contumacious one?

روح می‌بردت سوی چرخ برین
سوی آب و گل شدی در اسفلین

Your spirit was bearing you towards the highest sphere:
you went towards the water and the clay amongst the lowest.

خویشتن را مسخ کردی زین سفول
ز آن وجودی که بد آن رشك عقول

By this fall you metamorphosed yourself from that existence
which was the envy of the intelligences.

پس ببین کین مسخ کردن چون بود
پیش آن مسخ این به غایت دون بود

Consider, then, how is this metamorphosis:
compared with that metamorphosis this is exceedingly vile.

اسب همت سوی اختر تاختی
آدم مسجود را نشناختی

You urged the steed of ambition towards the stars:
you did not acknowledge Adam who was worshipped.

آخر آدم زاده‌ای ای ناخلف
چند پنداری تو پستی را شرف

After all, you are a son of Adam. O degenerate!
How long will you regard lowness as nobility?

چند گویی من بگیرم عالمی
این جهان را پر کنم از خود همی

How long will you say, “I will conquer a whole world,
I will make this world full of myself”?

گر جهان پر برف گردد سربه‌سر
تاب خور بگدازدش با یك نظر

If the world should he filled with snow from end to end,
the glow of the sun would melt it with a single look.

وزر او و صد وزیر و صد هزار
نیست گرداند خدا از یك شرار

God by a single spark makes naught his burden
and of a hundred Viziers and a hundred thousand.

عین آن تخییل را حکمت کند
عین آن زهر آب را شربت کند

He makes the essence of that imagination to be wisdom;
He makes the essence of that poisoned water to be a drink.

آن گمان انگیز را سازد یقین
مهرها رویاند از اسباب کین

‘That which raises doubt He turns into certainty;
He makes lovingkindnesses grow from the causes of hatred.

پرورد در آتش ابراهیم را
ایمنی روح سازد بیم را

He cherishes Abraham in the fire;
He turns fear into security of spirit.

از سبب سوزیش من سودایی‌ام
در خیالاتش چو سوفسطایی‌ام

By His burning of secondary causes I am distraught;
in fancies of Him I am like a sophist.

مکر دیگر انگیختن وزیر در اضلال قوم

How the vizier started another plan to mislead the Christians

مکر دیگر آن وزیر از خود ببست
وعظ را بگذاشت و در خلوت نشست

The vizier formed in his mind another plan:
he abandoned preaching and sat alone in seclusion.

در مریدان در فکند از شوق سوز
بود در خلوت چهل پنجاه روز

He inspired ardour in his disciples from longing;
he remained in seclusion forty or fifty days.

خلق دیوانه شدند از شوق او
از فراق حال و قال و ذوق او

The people became mad from longing for him and on account
of being separated from his feeling and discourse and intuition.

لابه و زاری همی‌کردند و او
از ریاضت گشته در خلوت دو تو

They were making supplication and lament,
while he in solitude was bent double by austerities.

گفته ایشان نیست ما را بی‌تو نور
بی‌عصا کش چون بود احوال کور

They said, "Without you we have no light:
how is the state of a blind man without a leader?

از سر اکرام و از بهر خدا
بیش از این ما را مدار از خود جدا

By way of showing favour and for God's sake,
do not keep us parted from you any longer.

ما چو طفلانیم و ما را دایه تو
بر سر ما گستران آن سایه تو

We are as children and you are our nurse:
spread over us that shadow."

گفت جانم از محبان دور نیست
لیك بیرون آمدن دستور نیست

He said, "My soul is not far from them that love,
but there is no permission to come forth."

آن امیران در شفاعت آمدند
و آن مریدان در شناعت آمدند

Those amirs came for intercession,
and the disciples came in reproach,

کاین چه بد بختی است ما را ای کریم
از دل و دین مانده ما بی‌تو یتیم

Saying, "O noble sir, what a misfortune is this for us!
Without you we are left orphaned of our hearts and our religion.

تو بهانه می‌کنی و ما ز درد
می‌زنیم از سوز دل دمهای سرد

You are making pretence while we in grief
are heaving cold sighs from the burning heat of our hearts.

ما به گفتار خوشت خو کرده‌ایم
ما ز شیر حکمت تو خورده‌ایم

We have become accustomed to your sweet discourse;
we have drunk of the milk of your wisdom.

الله الله این جفا با ما مکن
خیر کن امروز را فردا مکن

Allah! Allah! Do not you treat us with such cruelty:
show kindness to-day, do not delay until tomorrow

می‌دهد دل مر ترا کاین بی‌دلان
بی‌تو گردند آخر از بی‌حاصلان

Does your heart give to you that these who have lost their hearts should
at last, being without you, become among them that have nothing left?

جمله در خشکی چو ماهی می‌تپند
آب را بگشا ز جو بر دار بند

They all are writhing like fishes on dry land: let loose the water,
remove the darn from the stream.

ای که چون تو در زمانه نیست کس
الله الله خلق را فریاد رس

O you like whom there is none in the world, for God's sake,
for God's sake, come to the aid of your people!"

دفع گفتن وزیر مریدان را

How the vizier refused the request of the disciples.

گفت هان ای سخرگان گفت‌وگو
وعظ و گفتار زبان و گوش جو

He said: "Beware, O you enslaved by words and talk,
you who seek admonition of the speech of the tongue and of the ear.

پنبه اندر گوش حس دون کنید
بند حس از چشم خود بیرون کنید

Put cotton-wool in the ear of the low sense;
take off the bandage of sense from your eyes!

پنبه‌ی آن گوش سر گوش سر است
تا نگردد این کر آن باطن کر است

The ear of the head is the cotton-wool of the ear of the conscience:
until the former becomes deaf, that inward is deaf.

بی‌حس و بی‌گوش و بی‌فکرت شوید
تا خطاب ارْجِعِي را بشنوید

Become without sense and without ear and without thought,
that you may hear the call, '*Return*!'"

تا به گفت‌وگوی بیداری دری
تو ز گفت خواب بویی کی بری

So long as you are in the conversation of wakefulness,
how will you catch any scent of the conversation of sleep?

سیر بیرونی است قول و فعل ما
سیر باطن هست بالای سما

Our speech and action is the exterior journey:
the interior journey is above the sky.

حس خشکی دید کز خشکی بزاد
عیسی جان پای بر دریا نهاد

The sense saw dryness, because it was born of dryness:
the Jesus of the spirit set foot on the sea.

سیر جسم خشك بر خشکی فتاد
سیر جان پا در دل دریا نهاد

The journey of the dry body happened on dry land,
the journey of the spirit took place in the heart of the sea

چون که عمر اندر ره خشکی گذشت
گاه کوه و گاه صحرا گاه دشت

Since your life has passed in travelling on land,
now mountain, now river, now desert,

آب حیوان از کجا خواهی تو یافت
موج دریا را کجا خواهی شکافت

From where will you gain the Water of Life?
Where will you part the waves of the Sea?

موج خاکی وهم و فهم و فکر ماست
موج آبی محو و سکر است و فناست

The waves of earth are our imagination and understanding and thought;
the waves of water are self-effacement and intoxication and death (*fana*).

تا در این سکری از آن سکری تو دور
تا از این مستی از آن جامی تو دور

While you are in this intoxication, you are far from that intoxication;
while you are drunk with this, you are blind to that cup.

گفت‌وگوی ظاهر آمد چون غبار
مدتی خاموش خو کن هوش دار

Outward speech and talk is as dust:
for a time make a habit of silence. Take heed!

مکرر کردن مریدان که خلوت را بشکن

How the disciples repeated their request that he should interrupt his seclusion.

جمله گفتند ای حکیم رخنه جو
این فریب و این جفا با ما مگو

They all said: "O sage who seeks a crevice,
say not to us this guile and harshness.

چار پا را قدر طاقت بار نه
بر ضعیفان قدر قوت کار نه

Lay on the beast a burden in proportion to its endurance,
lay on the weak a task in proportion to their strength.

دانه‌ی هر مرغ اندازه‌ی وی است
طعمه‌ی هر مرغ انجیری کی است

The bait for every bird is according to its measure:
how should a fig be the food for every bird?

طفل را گر نان دهی بر جای شیر
طفل مسکین را از آن نان مرده گیر

If you give a babe bread instead of milk,
take it that the poor babe will die of the bread;

چون که دندانها بر آرد بعد از آن
هم بخود گردد دلش جویای نان

Afterwards, when it grows teeth,
that babe will of its own accord ask for bread.

مرغ پر نارسته چون پران شود
لقمه‌ی هر گربه‌ی دران شود

When an unfledged bird begins to fly,
it becomes a mouthful for any rapacious cat;

چون بر آرد پر بپرد او به خود
بی‌تکلف بی‌صفیر نیك و بد

When it grows wings, it will fly of itself without trouble
and without whistling, good or bad.

دیو را نطق تو خامش می‌کند
گوش ما را گفت تو هش می‌کند

Your speech makes the Devil silent;
your words make our ears intelligence.

گوش ما هوش است چون گویا تویی
خشك ما بحر است چون دریا تویی

Our ears are intelligence when you are speaking;
our dry land is a river when you are the ocean.

با تو ما را خاك بهتر از فلك
ای سماك از تو منور تا سمك

With you, earth is better to us than heaven,
O you by whom Arcturus to the Fish is illumined!

بی‌تو ما را بر فلك تاریکی است
با تو ای ماه این فلك باری کی است

Without you, darkness is over heaven for us,
compared with you, O Moon, who is this heaven at all?

صورت رفعت بود افلاك را
معنی رفعت روان پاك را

The heavens have the form of sublimity;
the essence of sublimity belongs to the pure spirit.

صورت رفعت برای جسمهاست
جسمها در پیش معنی اسمهاست

The form of sublimity is for bodies;
beside the essence bodies are (mere) names."

جواب گفتن وزیر که خلوت را نمی‌شکنم

The refusal of the vizier to interrupt his seclusion

گفت حجتهای خود کوته کنید
پند را در جان و در دل ره کنید

He said: "Cut short your arguments,
let my advice make its way into your souls and hearts.

گر امینم متهم نبود امین
گر بگویم آسمان را من زمین

If I am trustworthy, the trustworthy is not doubted,
even though I should call heaven earth.

گر کمالم با کمال انکار چیست
ور نیم این زحمت و آزار چیست

If I am perfection, why disbelief in my perfection?
And if I am not, why this molestation and annoyance?

من نخواهم شد از این خلوت برون
ز آن که مشغولم به احوال درون

I will not go forth from this seclusion,
because I am occupied with inward experiences."

اعتراض مریدان در خلوت وزیر

How the disciples raised objections against the vizier's secluding himself.

جمله گفتند ای وزیر انکار نیست
گفت ما چون گفتن اغیار نیست

They all said; " O vizier, it is not disbelief:
our words are not as the words of strangers.

اشك دیده‌ست از فراق تو دوان
آه آه است از میان جان روان

The tears of our eyes are running because of our separation from you;
sigh after sigh is going from the midst of our souls.

طفل با دایه نه استیزد و لیك
گرید او گر چه نه بد داند نه نیك

A babe does not contend with its nurse, but it weeps,
although it knows neither evil nor good.

ما چو چنگیم و تو زخمه می زنی
زاری از ما نی تو زاری می‌کنی

We are as the harp and you art striking the plectrum:
the lamentation is not from us, it is you that art making lamentation.

ما چو ناییم و نوا در ما ز تست
ما چو کوهیم و صدا در ما ز تست

We are as the flute, and the music in us is from you;
we are as the mountain, and the echo in us is from you.

ما چو شطرنجیم اندر برد و مات
برد و مات ما ز تست ای خوش صفات

We are as pieces of chess in victory and defeat:
our victory and defeat is from you, O you whose qualities are comely!

ما که باشیم ای تو ما را جان جان
تا که ما باشیم با تو در میان

Who are we, O you soul of our souls,
that we should remain in being beside you?

ما عدمهاییم و هستیهای ما
تو وجود مطلقی فانی نما

We and our existences are non-existences:
you are the absolute Being which manifests the perishable

ما همه شیران ولی شیر علم
حمله‌شان از باد باشد دم‌به‌دم

We all are lions, but lions on a banner:
because of the wind they are rushing onward from moment to moment.

حمله شان پیدا و ناپیداست باد
آن که ناپیداست هرگز کم مباد

Their onward rush is visible, and the wind is unseen:
may that which is unseen not fail from us!

باد ما و بود ما از داد تست
هستی ما جمله از ایجاد تست

Our wind and our being are of your gift;
our whole existence is from your bringing into being.

لذت هستی نمودی نیست را
عاشق خود کرده بودی نیست را

You did show the delightfulness of Being unto not-being,
you had caused not-being to fall in love with you.

لذت انعام خود را وامگیر
نقل و باده و جام خود را وامگیر

Take not away the delightfulness of your bounty;
take not away your dessert and wine and wine-cup!

ور بگیری کیت جستجو کند
نقش با نقاش چون نیرو کند

And if you take it away; who is there that will make inquiry?
How should the picture strive with the painter?

منگر اندر ما، مکن در ما نظر
اندر اکرام و سخای خود نگر

Do not look on us; do not fix your gaze on us:
look on your own kindness and generosity.

ما نبودیم و تقاضامان نبود
لطف تو ناگفته‌ی ما می‌شنود

We were not, and there was no demand on our part,
your grace was hearkening to our unspoken prayer"

نقش باشد پیش نقاش و قلم
عاجز و بسته چو کودك در شکم

Before the painter and the brush the picture is helpless
and bound like a child in the womb.

پیش قدرت خلق جمله بارگه
عاجزان چون پیش سوزن کارگه

Before Omnipotence all the people of the court of audience
are as helpless as the fabric before the needle.

گاه نقشش دیو و گه آدم کند
گاه نقشش شادی و گه غم کند

Now He makes the picture the Devil, now Adam;
now He makes the picture joy, now grief.

دست نه تا دست جنباند به دفع
نطق نه تا دم زند در ضر و نفع

There is no power that he should move a hand in defence;
no speech, that he should utter a word concerning injury or benefit.

تو ز قرآن باز خوان تفسیر بیت
گفت ایزد ما رَمَیْتَ إِذْ رمیت

Recite from the Qur'an the interpretation of the verse:
God said, *You did not throw when you threw.*

گر بپرانیم تیر آن نه ز ماست
ما کمان و تیر اندازش خداست

If we let an arrow fly, that is not from us: we are the bow,
and the shooter of the arrow is God.

این نه جبر این معنی جباری است
ذکر جباری برای زاری است

This is not *jabr* (compulsion); it is the meaning of *jabbari* (almightiness):
the mention of almightiness is for the sake of humility.

زاری ما شد دلیل اضطرار
خجلت ما شد دلیل اختیار

Our humility is evidence of necessity;
our sense of guilt is evidence of freewill.

گر نبودی اختیار این شرم چیست
وین دریغ و خجلت و آزرم چیست

If there were not freewill, what is this shame?
And what are sorrow, guilty confusion and abashment?

زجر استادان و شاگردان چراست
خاطر از تدبیرها گردان چراست

Why is there chiding between masters and pupils?
Why is the mind changing from plans?

ور تو گویی غافل است از جبر او
ماه حق پنهان کند در ابر رو

And if you say that he takes no heed of His compulsion,
God's moon has become hidden in His cloud,

هست این را خوش جواب ار بشنوی
بگذری از کفر و در دین بگروی

There is a good answer to this; if you listen,
you will relinquish unbelief and incline towards the religion.

حسرت و زاری گه بیماری است
وقت بیماری همه بیداری است

Remorse and humility occur at the time of illness:
the time of illness is wholly wakefulness.

آن زمان که می‌شوی بیمار تو
می‌کنی از جرم استغفار تو

At the time when you are becoming ill,
you pray God to forgive your trespass;

می‌نماید بر تو زشتی گنه
می‌کنی نیت که باز آیم به ره

The foulness of your sin is shown to you;
you resolve to come back to the way;

عهد و پیمان می‌کنی که بعد از این
جز که طاعت نبودم کار گزین

You make promises and vows that henceforth
your chosen course will be nothing but obedience:

پس یقین گشت این که بیماری ترا
می‌ببخشد هوش و بیداری ترا

Therefore it has become certain
that illness gives to you conscience and wakefulness.

پس بدان این اصل را ای اصل جو
هر که را درد است او برده ست بو

Note, then, this principle, O you that seek the principle;
every one who suffers pain has caught the scent:

هر که او بیدارتر پر دردتر
هر که او آگاه‌تر رخ زردتر

The more wakeful any one is the fuller of suffering he is;
the more aware he is, the paler he is in countenance

گر ز جبرش آگهی زاریت کو
بینش زنجیر جباریت کو

If you are aware of His *jabr* (compulsion), where is your humility?
Where is your feeling of the chain of His *jabbari* (almightiness)?

بسته در زنجیر چون شادی کند
کی اسیر حبس آزادی کند

How one should make merry who is bound in chains?
When does the captive in prison behave like the man who is free?

ور تو می‌بینی که پایت بسته‌اند
بر تو سرهنگان شه بنشسته‌اند

And if you consider that your foot is shackled
the king's officers are sitting over you,

پس تو سرهنگی مکن با عاجزان
ز آن که نبود طبع و خوی عاجز آن

Then do not act like an officer towards the helpless,
inasmuch as that is not the nature and habit of a helpless man.

چون تو جبر او نمی‌بینی مگو
ور همی‌بینی نشان دید کو

Since you do not feel His compulsion, do not say;
and if you feel it, where is the sign of your feeling?

در هر آن کاری که میل استت بدان
قدرت خود را همی‌بینی عیان

In every act for which you have inclination,
you are clearly conscious of your power,

و اندر آن کاری که میلت نیست و خواست
خویش را جبری کنی کاین از خداست

In every act for which you have no inclination and desire, in regard to that
you have become a necessitarian, saying, "This is from God."

انبیا در کار دنیا جبری‌اند
کافران در کار عقبی جبری‌اند

The prophets are necessitarians in regard to the works of this world,
the infidels are necessitarians in regard to the works of the next world.

انبیا را کار عقبی اختیار
جاهلان را کار دنیا اختیار

To the prophets the works of the next world are freewill;
to the foolish the works of this world are freewill,

ز آن که هر مرغی به سوی جنس خویش
می‌پرد او در پس و جان پیش پیش

Because every bird flies to its own kind:
it behind, and its spirit before.

کافران چون جنس سجین آمدند
سجن دنیا را خوش آیین آمدند

Inasmuch as the infidels were congeners of *Sijjin* (Hell),
they were well-disposed to the prison (*sijn*) of this world.

انبیا چون جنس علیین بدند
سوی علیین جان و دل شدند

Inasmuch as the prophets were congeners of ‘*Illiyyin* (Heaven),
they went towards the ‘*Illiyyin* of spirit and heart.

این سخن پایان ندارد لیك ما
باز گوییم آن تمامی قصه را

This discourse has no end,
but let us relate the story to its completion.

نومید کردن وزیر مریدان را از رفض خلوت

How the vizier made the disciples lose hope of his abandoning seclusion

آن وزیر از اندرون آواز داد
کای مریدان از من این معلوم باد

The vizier cried out from within, "O disciples,
let this made known to you from me,

که مرا عیسی چنین پیغام کرد
کز همه یاران و خویشان باش فرد

That Jesus has given me a such-like message:
'Be separated from all friends and kinsfolk.

روی در دیوار کن تنها نشین
وز وجود خویش هم خلوت گزین

Set your face to the wall, sit alone,
and choose to be secluded even from your own existence.'

بعد از این دستوری گفتار نیست
بعد از این با گفت و گویم کار نیست

After this there is no permission to speak;
after this I have nothing to do with talk.

الوداع ای دوستان من مرده‌ام
رخت بر چارم فلك بر برده‌ام

Farewell, O friends! I am dead:
I have carried my belongings up to the Fourth Heaven,

تا به زیر چرخ ناری چون حطب
من نسوزم در عنا و در عطب

In order that beneath the fiery sphere
I may not burn like firewood in woe and perdition,

پهلوی عیسی نشینم بعد از این
بر فراز آسمان چارمین

Henceforth may sit beside Jesus
at the top of the Fourth Heaven."

ولی عهد ساختن وزیر هر یك امیر را جدا جدا

How the vizier appointed each one of the amirs separately as his successor.

و آن گهانی آن امیران را بخواند
یك به یك تنها به هر یك حرف راند

And then he summoned those amirs one by one
and conversed with each alone.

گفت هر یك را به دین عیسوی
نایب حق و خلیفه‌ی من توی

He said to each one, "In the religion of Jesus
you art the vicar of God and my *Khalifa* (vicegerent),

و آن امیران دگر اتباع تو
کرد عیسی جمله را اشیاع تو

And those other amirs are your followers:
Jesus has made all of them your assistants.

هر امیری کو کشید گردن بگیر
یا بکش یا خود همی‌دارش اسیر

Any amir who lifts his neck,
seize him and either kill him or hold him captive;

لیك تا من زنده‌ام این وامگو
تا نمیرم این ریاست را مجو

But do not declare this while I am alive:
do not seek this supreme authority until I am dead.

تا نمیرم من تو این پیدا مکن
دعوی شاهی و استیلا مکن

Until I am dead, do not reveal this:
do not lay claim to sovereignty and dominion.

اینك این طومار و احکام مسیح
یك به یك بر خوان تو بر امت فصیح

Here is this scroll and the ordinances of the Messiah:
recite them distinctly, one by one, to his people."

هر امیری را چنین گفت او جدا
نیست نایب جز تو در دین خدا

Thus he spoke to each amir separately,
"There is no vicar in the religion of God except you."

هر یکی را کرد او یك یك عزیز
هر چه آن را گفت این را گفت نیز

He honoured each, one by one,:
whatever he said to that he also said to this.

هر یکی را او یکی طومار داد
هر یکی ضد دگر بود المراد

To each he gave one scroll:
every one was purposely the contrary of the other.

جملگی طومارها بد مختلف
چون حروف آن جمله از یا تا الف

All the scrolls were different,
like the forms of the letters from *ya* to *alif.*

حکم این طومار ضد حکم آن
پیش از این کردیم این ضد را بیان

The rule in this scroll was contrary to the rule in that:
we have already explained this contradiction.

کشتن وزیر خویشتن را در خلوت

How the vizier killed himself in seclusion.

بعد از آن چل روز دیگر در ببست
خویش کشت و از وجود خود برست

After that, he shut the door for other forty days killed himself
and escaped from his existence.

چون که خلق از مرگ او آگاه شد
بر سر گورش قیامت‌گاه شد

When the people learned of his death,
there came to pass at his grave the scene of the Resurrection.

خلق چندان جمع شد بر گور او
موکنان جامه دران در شور او

So great a multitude gathered at his grave,
tearing their hair, rending their garments in wild grief for him,

کان عدد را هم خدا داند شمرد
از عرب وز ترك و از رومی و کرد

That only God can reckon the number of them—
Arabs, Turks, Greeks and Kurds.

خاك او کردند بر سرهای خویش
درد او دیدند درمان جای خویش

They put his earth on their heads;
they deemed anguish for him to be the remedy for themselves.

آن خلایق بر سر گورش مهی
کرده خون را از دو چشم خود رهی

During a month those multitudes over his grave
made a way for blood from their eyes.

طلب کردن امت عیسی علیه السلام از امرا که ولی عهد از شما کدام است

How the people of Jesus—on him be peace!—asked the amirs, "Which one of you is the successor?"

بعد ماهی خلق گفتند ای مهان
از امیران کیست بر جایش نشان

After a month the people said,
"O chiefs, which of amirs is designated in his place,

تا به جای او شناسیمش امام
دست و دامن را بدست او دهیم

That we may acknowledge him as our religious leader instead of him,
and give our hands and skirts into his hand?

چون که شد خورشید و ما را کرد داغ
چاره نبود بر مقامش از چراغ

Since the sun is gone and has branded us,
is not a lamp the resource in his stead?

چون که شد از پیش دیده وصل یار
نایبی باید از او مان یادگار

Since union with the beloved has vanished from before our eves,
we must have a vicar as a memorial of him.

چون که گل بگذشت و گلشن شد خراب
بوی گل را از که یابیم از گلاب

Since the rose is past and the garden ravaged,
from whom shall we get the perfume of the rose? From rosewater."

چون خدا اندر نیاید در عیان
نایب حق‌اند این پیغمبران

Inasmuch as God comes not into sight,
these prophets are the vicars of God.

نه غلط گفتم که نایب با منوب
گر دو پنداری قبیح آید نه خوب

Nay, I have said wrongly; for if you suppose that the vicar
and He who is represented by the vicar are two, it is bad, not good.

نه دو باشد تا تویی صورت پرست
پیش او یك گشت کز صورت برست

Nay; they are two so long as you are a worshipper of form,
they have become one to him who has escaped from form.

چون به صورت بنگری چشم تو دُست
تو به نورش درنگر کز چشم رست

When you look at the form, your eye is two;
look at its light, which grew from the eye.

نور هر دو چشم نتوان فرق کرد
چون که در نورش نظر انداخت مرد

“It is impossible to distinguish the light of the two eyes,
when a man has cast his look upon their light.

ده چراغ ار حاضر آید در مکان
هر یکی باشد به صورت غیر آن

If ten lamps are present in place,
each differs in form from another :

فرق نتوان کرد نور هر یکی
چون به نورش روی آری بی‌شکی

To distinguish without any doubt the light of each,
when you turn your face towards their light, is impossible.

گر تو صد سیب و صد آبی بشمری
صد نماند یك شود چون بفشری

If you count a hundred apples or a hundred quinces,
they do not remain a hundred become one, when you crush them.

در معانی قسمت و اعداد نیست
در معانی تجزیه و افراد نیست

In things spiritual there is no division and no numbers;
in things spiritual -there is no partition and no individuals.

اتحاد یار با یاران خوش است
پای معنی گیر صورت سرکش است

Sweet is the oneness of the Friend with His friends:
catch the foot of spirit. Form is headstrong.

صورت سرکش گدازان کن به رنج
تا ببینی زیر او وحدت چو گنج

Make headstrong form waste away with tribulation,
that beneath it you may descry unity, like a treasure;

ور تو نگذاری عنایتهای او
خود گدازد ای دلم مولای او

And if you waste it not away, His favours will waste it—
oh, my heart is His vassal.

او نماید هم به دلها خویش را
او بدوزد خرقه‌ی درویش را

He even shows Himself to hearts,
He sews the tattered frock of the dervish

منبسط بودیم و یك جوهر همه
بی‌سر و بی‌پا بدیم آن سر همه

Simple were we and all one substance;
we were all without head and without foot yonder.

یك گهر بودیم همچون آفتاب
بی‌گره بودیم و صافی همچو آب

We were one substance, like the Sun;
we were knotless and pure, like water.

چون به صورت آمد آن نور سره
شد عدد چون سایه‌های کنگره

When that goodly Light took form,
it became number like the shadows of a battlement.

کنگره ویران کنید از منجنیق
تا رود فرق از میان این فریق

Raze the battlement with the catapult (*manjaniq*)
that difference may vanish from amidst this company.

شرح این را گفتمی من از مری
لیك ترسم تا نلغزد خاطری

I would have explained this with contention,
but I fear lest some mind may stumble.

نکته‌ها چون تیغ پولاد است تیز
گر نداری تو سپر واپس گریز

The points are sharp as a sword of steel;
if you have not the shield, turn back and flee !

پیش این الماس بی‌اسپر میا
کز بریدن تیغ را نبود حیا

Do not come without shield against this adamant,
for the sword is not ashamed of cutting.

زین سبب من تیغ کردم در غلاف
تا که کج خوانی نخواند بر خلاف

For this cause I have put the sword in sheath,
that none who misreads may read contrariwise.

آمدیم اندر تمامی داستان
وز وفاداری جمع راستان

We come to complete the tale
and of the loyalty of the multitude of the righteous,

کز پس این پیشوا برخاستند
بر مقامش نایبی می‌خواستند

Who rose up after this leader,
demanding a vicar in his place

منازعت امرا در ولیعهدی

The quarrel of the amirs concerning' the succession.

يك اميرى ز آن اميران پيش رفت
پيش آن قوم وفا انديش رفت

One of those amirs advanced
and went before that loyal-minded people

گفت اينك نايب آن مرد من
نايب عيسى منم اندر زمن

"Behold," said he," I am that man's vicar:
I am the vicar of Jesus at the present time.

اينك اين طومار برهان من است
كاين نيابت بعد از او آن من است

Look, this scroll is my proof
that after him the caliphate belongs to me."

آن امير ديگر آمد از كمين
دعوى او در خلافت بد همين

Another amir came forth from ambush:
his pretension regarding the caliphate was the same;

از بغل او نيز طومارى نمود
تا بر آمد هر دو را خشم جهود

He too produced a scroll from under his arm,
so that in both there arose the Jewish anger.

آن اميران دگر يك يك قطار
بر كشيده تيغهاى آب دار

The rest of the amirs, one after another,
drawing swords of keen mettle,

هر يكى را تيغ و طومارى به دست
در هم‌افتادند چون پيلان مست

Each with a sword and a scroll in his hand
fell to combat like raging elephants.

صد هزاران مرد ترسا كشته شد
تا ز سرهاى بريده پشته شد

Hundreds of thousands of Christians were slain,
so that there were mounds of severed heads;

خون روان شد همچو سيل از چپ و راست
كوه كوه اندر هوا زين گرد خاست

Blood flowed, on left and right, like a torrent;
mountains of this dust rose in the air.

تخمهاى فتنه‌ها كاو كشته بود
آفت سرهاى ايشان گشته بود

The seeds of dissension which he had sown
had become a calamity to their heads.

جوزها بشكست و آن كان مغز داشت
بعد كشتن روح پاك نغز داشت

The walnuts were broken, and those which had the kernel had,
after being slain, a spirit pure and fair.

کشتن و مردن که بر نقش تن است
چون انار و سیب را بشکستن است

Slaughter and death which befalls the bodily frame
is like breaking pomegranates and apples:

آن چه شیرین است او شد ناردانگ
و آن که پوسیده ست نبود غیر بانگ

That which is sweet becomes pomegranate-syrup,
and that which is rotten is naught but noise:

آن چه با معنی است خود پیدا شود
و آن چه پوسیده ست او رسوا شود

That which has reality is made manifest
and that which is rotten is put to shame.

رو به معنی کوش ای صورت پرست
ز آن که معنی بر تن صورت پر است

Go; strive after reality, O worshipper of form,
inasmuch as reality is the wing on form's body.

همنشین اهل معنی باش تا
هم عطا یابی و هم باشی فتا

Consort with the followers of reality,
that you may both win the gift and be generous.

جان بی‌معنی در این تن بی‌خلاف
هست همچون تیغ چوبین در غلاف

Beyond dispute, in this body the spirit devoid of reality
is even as, a wooden sword in the sheath:

تا غلاف اندر بود با قیمت است
چون برون شد سوختن را آلت است

While it remains in the sheath, it is valuable,
when it has come forth it is an implement for burning.

تیغ چوبین را مبر در کارزار
بنگر اول تا نگردد کار زار

Do not take a wooden sword into the battle!
First see, in order that your plight may not be wretched.

گر بود چوبین برو دیگر طلب
ور بود الماس پیش آ با طرب

If it is made of wood, go, seek another;
and if it is a diamond, march forward joyously.

تیغ در زرادخانه‌ی اولیاست
دیدن ایشان شما را کیمیاست

The sword is in the armoury of the saints:
to see them is for you the Elixir.

جمله دانایان همین گفته همین
هست دانا رَحْمَةً للعالمین

All the wise have said this same thing:
the wise man is *a mercy to created beings.*

گر اناری می‌خری خندان بخر
تا دهد خنده ز دانه‌ی او خبر

If you would buy a pomegranate, buy laughing,
so that its laughter may give information as to its seeds.

ای مبارك خنده‌اش کاو از دهان
می‌نماید دل چو در از درج جان

Oh, blessed is its laughter, for through its mouth it shows the heart,
like a pearl from the casket of the spirit.

نامبارك خنده‌ی آن لاله بود
کز دهان او سیاهی دل نمود

Unblessed was the laughter of the red tulip,
from whose mouth appeared the blackness of its heart.

نار خندان باغ را خندان کند
صحبت مردانت از مردان کند

The laughing pomegranate makes the garden laughing:
companionship with men makes you one of the men.

گر تو سنگ صخره و مرمر شوی
چون به صاحب دل رسی گوهر شوی

Though you are a rock or marble,
you will become a jewel when you reach the awliya

مهر پاکان در میان جان نشان
دل مده الا به مهر دل خوشان

Plant the love of the holy ones within your spirit;
do not give your heart save to the love of them whose hearts are glad.

کوی نومیدی مرو امیدهاست
سوی تاریکی مرو خورشیدهاست

Do not go to the neighbourhood of despair: there are hopes.
Go not in the direction of darkness: there are suns.

دل ترا در کوی اهل دل کشد
تن ترا در حبس آب و گل کشد

The heart leads you into the neighbourhood of the awliya;
the body leads you into the prison of water and earth.

هین غذای دل بده از هم دلی
رو بجو اقبال را از مقبلی

Oh, give your heart food from one who is in accord with it;
go, seek advancement from one who is advanced.

تعظیم نعت مصطفی علیه السلام که مذکور بود در انجیل

How honour was paid to the description of Mustafa, on whom be peace, which was mentioned in the Gospel.

بود در انجیل نام مصطفی
آن سر پیغمبران بحر صفا

The name of Mustafa was in the Gospel,
the chief of the prophets, the sea of purity.

بود ذکر حلیه‌ها و شکل او
بود ذکر غزو و صوم و اکل او

There was mention of his characteristics and appearance;
there was mention of his warring and fasting and eating.

طایفه‌ی نصرانیان بهر ثواب
چون رسیدندی بدان نام و خطاب

A party among the Christians, for the sake of the Divine reward,
whenever they came to that name and discourse,

بوسه دادندی بر آن نام شریف
رو نهادندی بر آن وصف لطیف

Would bestow kisses on that noble name
and stoop their faces towards that beauteous description.

اندر این فتنه که گفتیم آن گروه
ایمن از فتنه بدند و از شکوه

In this tribulation of which we have told,
that party were secure from tribulation and dread,

ایمن از شر امیران و وزیر
در پناه نام احمد مستجیر

Secure from the mischief of the amirs and the vizier,
seeking refuge in the protection of the Name of Ahmad.

نسل ایشان نیز هم بسیار شد
نور احمد ناصر آمد یار شد

Their offspring also multiplied:
the Light of Ahmad aided and befriended them.

و آن گروه دیگر از نصرانیان
نام احمد داشتندی مستهان

And the other party among the Christians
were holding the Name of Ahmad in contempt,

مستهان و خوار گشتند از فتن
از وزیر شوم رای شوم فن

They became contemptible and despised through dissensions
caused by the evil-counselling and evil-plotting vizier;

هم مخبط دینشان و حکمشان
از پی طومارهای کژ بیان

Moreover, their religion and their law became corrupted
in consequence of the scrolls which set forth all perversely.

نام احمد این چنین یاری کند
تا که نورش چون نگهداری کند

The Name of Ahmad gives such help as this,
so that how his Light keeps guard.

نام احمد چون حصاری شد حصین
تا چه باشد ذات آن روح الامین

Since the Name of Ahmad became an impregnable fortress,
what then must be the Essence of that trusted Spirit?

حکایت پادشاه جهود دیگر که در هلاك دین عیسی سعی نمود

The story of another Jewish king who endeavoured to destroy the religion of Jesus

بعد از این خون‌ریز درمان‌ناپذیر
کاندر افتاد از بلای آن وزیر

After this irremediable bloodshed
which befell through the affliction by the vizier,

یك شه دیگر ز نسل آن جهود
در هلاك قوم عیسی رو نمود

Another king, of the progeny of that Jew,
addressed himself to the destruction of the people of Jesus.

گر خبر خواهی از این دیگر خروج
سوره بر خوان و السما ذات البروج

If you desire information about this second outbreak,
read the chapter of the Qur'an: *By Heaven which has the signs*.

سنت بد کز شه اول بزاد
این شه دیگر قدم بر وی نهاد

This second king set foot in the evil way
that was originated by the former king.

هر که او بنهاد ناخوش سنتی
سوی او نفرین رود هر ساعتی

Whoever establishes an evil traddtion,
towards him goes malediction every hour.

نیکوان رفتند و سنتها بماند
وز لئیمان ظلم و لعنتها بماند

The righteous departed and their ways remained,
and from the vile there remained injustice and execrations.

تا قیامت هر که جنس آن بدان
در وجود آید بود رویش بدان

Until the Resurrection, the face of every congener of those wicked men
who comes into existence is turned towards that one.

رگ رگ است این آب شیرین و آب شور
در خلایق می رود تا نفخ صور

Vein by vein is this sweet water and bitter water,
flowing in creatures until the blast of the trumpet.

نیکوان را هست میراث از خوش‌آب
آن چه میراث است أَوْرَثْنَا الکتاب

To the righteous is the inheritance of the sweet water.
What is that inheritance? *We have caused to inherit the Book.*

شد نیاز طالبان ار بنگری
شعله‌ها از گوهر پیغمبری

If you will consider, the supplications of the seekers
are rays from the substance of prophethood.

شعله‌ها با گوهران گردان بود
شعله آن جانب رود هم کان بود

The rays are circling with the substances:
the ray goes in the direction where that is.

نور روزن گرد خانه می‌دود
ز آنکه خور برجی به برجی می‌رود

The window-gleam runs round the house,
because the sun goes from sign to sign of the zodiac.

هر که را با اختری پیوستگی است
مر و را با اختر خود هم تگی است

Any one who has affinity with a star
has a concurrence with his star.

طالعش گر زهره باشد در طرب
میل کلی دارد و عشق و طلب

If his ascendant star be Venus,
his whole inclination and love and desire is for joy;

ور بود مریخی خون‌ریز خو
جنگ و بهتان و خصومت جوید او

And if he be one born under Mars, one whose nature is to shed blood,
he seeks war and malignity and enmity.

اخترانند از ورای اختران
که احتراق و نحس نبود اندر آن

Beyond the stars are stars in which
is no conflagration or sinister aspect,

سایران در آسمانهای دگر
غیر این هفت آسمان معتبر

Moving in other heavens,
not these seven heavens known to all,

راسخان در تاب انوار خدا
نی بهم پیوسته نی از هم جدا

Immanent in the radiance of the light of God,
neither joined to each other nor separate from each other.

هر که باشد طالع او ز آن نجوم
نفس او کفار سوزد در رجوم

When any one's ascendant is those stars,
his soul burns the infidels in driving off.

خشم مریخی نباشد خشم او
منقلب رو غالب و مغلوب خو

His anger is not the anger of the man born under Mars —
perverse, and of such nature that it is dominant and dominated.

نور غالب ایمن از نقص و غسق
در میان اصبعین نور حق

The dominant light is secure from defect and dimness
between the two fingers of the Light of God.

حق فشاند آن نور را بر جانها
مقبلان برداشته دامانها

God has scattered that light over spirits,
the fortunate have held up their skirts;

و آن نثار نور را وایافته
روی از غیر خدا بر تافته

And he, having gained that scattered largesse of light,
has turned his face away from all except God.

هر که را دامان عشقی نابده
ز آن نثار نور بی‌بهره شده

Whosoever has lacked a skirt of love
is left without share in that scattered largesse of light.

جزوها را رویها سوی کل است
بلبلان را عشق با روی گل است

The faces of particulars are set towards the universal:
nightingales play the game of love with the rose.

گاو را رنگ از برون و مرد را
از درون جو رنگ سرخ و زرد را

The ox has his colour outside, but in man's case
seek the red and yellow hues within.

رنگهای نیك از خم صفاست
رنگ زشتان از سیاه‌آبه‌ی جفاست

The good colours are from the vat of purity;
the colour of the wicked is from the black water of iniquity.

صِبْغَةَ اللَّهِ نام آن رنگ لطیف
لَعْنَةُ اللَّهِ بوی این رنگ کثیف

The baptism of God is the name of that subtle colour;
the curse of God is the smell of that gross colour.

آن چه از دریا به دریا می‌رود
از همانجا کامد آن جا می‌رود

That which is of the sea is going to the sea:
it is going to the same place where it came

از سر که سیلهای تیز رو
وز تن ما جان عشق آمیز رو

From the mountain-top the swift-rushing torrents,
and from our body the soul whose motion is mingled with love.

آتش کردن پادشاه جهود و بت نهادن پهلوی آتش که هر که این بت را سجود کند از آتش برست

How the self reliant king made a fire and placed an idol beside it, saying, "Whoever bows down to this idol shall escape the fire."

آن جهود سگ ببین چه رای کرد
پهلوی آتش بتی بر پای کرد

Now see what a plan this currish Jew contrived!
He set up an idol beside the fire,

کان که این بت را سجود آرد برست
ور نیارد در دل آتش نشست

Saying, "He that bows down to this idol is saved,
and if he bows not, he shall sit in the heart of the fire."

چون سزای این بت نفس او نداد
از بت نفسش بتی دیگر بزاد

Inasmuch as he did not give due punishment to this idol of nafs,
from the idol of his self the other idol was born.

مادر بتها بت نفس شماست
ز آن که آن بت مار و این بت اژدهاست

The idol of your nafs is the mother of idols,
because that idol is a snake, while this idol is a dragon.

آهن و سنگ است نفس و بت شرار
آن شرار از آب می‌گیرد قرار

The nafs is iron and stone, while the idol is the sparks:
those sparks are quieted by water.

سنگ و آهن ز آب کی ساکن‌شود
آدمی با این دو کی ایمن شود

How should the stone and iron be allayed by water?
How should a man, having these two, be secure?

بت سیاه‌آبه‌ست در کوزه نهان
نفس مر آب سیه را چشمه دان

The idol is the black water in a jug;
the nafs is a fountain for the black water.

آن بت منحوت چون سیل سیاه
نفس بتگر چشمه‌ای بر آب راه

That sculptured idol is like the black torrent;
the idol-making self is a fountain full of water for it.

صد سبو را بشکند یك پاره سنگ
و آب چشمه می‌زهاند بی‌درنگ

A single piece of stone will break a hundred pitchers,
but the fountain is jetting forth water incessantly.

بت شکستن سهل باشد نیك سهل
سهل دیدن نفس را جهل است جهل

It is easy to break an idol, very easy;
to regard the nafs as easily broken is folly, folly.

صورت نفس ار بجویی ای پسر
قصه‌ی دوزخ بخوان با هفت در

O son, if you seek the form of the self,
read the story of Hell with its seven gates.

هر نفس مکری و در هر مکر ز آن
غرقه صد فرعون با فرعونیان

Every moment an act of deceit, and in every one of those deceits
a hundred Pharaohs are drowned together with their followers.

در خدای موسی و موسی گریز
آب ایمان را ز فرعونی مریز

Flee to the God of Moses and to Moses,
do not from Pharaoh's quality spill the water of the Faith.

دست را اندر احد و احمد بزن
ای برادر واره از بو جهل تن

Lay your hand on the One and Ahmad!
O brother, escape from the Bu Jahl of the body!

به سخن آمدن طفل در میان آتش و تحریض کردن خلق را در افتادن به آتش

How a child began to speak amidst the fire and urged the people to throw themselves into the fire.

یك زنی با طفل آورد آن جهود
پیش آن بت و آتش اندر شعله بود

That Jew brought to that idol a woman with her child
and the fire was blazing.

طفل از او بستد در آتش در فکند
زن بترسید و دل از ایمان بکند

He took the child from her and cast it into the fire:
the woman was affrighted and withdrew her heart from her faith.

خواست تا او سجده آرد پیش بت
بانگ زد آن طفل إني لم أمت

She was about to bow down before the idol the child cried,
"Truly, I am not dead.

اندر آ ای مادر اینجا من خوشم
گر چه در صورت میان آتشم

Come in, O mother: I am happy here,
although in appearance I am amidst the fire.

چشم بند است آتش از بهر حجاب
رحمت است این سر بر آورده ز جیب

The fire is a spell that binds the eye for the sake of screening;
this is a Divine mercy which has raised its head from the collar.

اندر آ مادر ببین برهان حق
تا ببینی عشرت خاصان حق

Come in, mother, and see the evidence of God,
that you may behold the delight of God's elect.

اندر آ و آب بین آتش مثال
از جهانی کاتش است آبش مثال

Come in, and see water that has the semblance of fire;
from a world which is fire and has the semblance of water.

اندر آ اسرار ابراهیم بین
کاو در آتش یافت سرو و یاسمین

Come in, and see the mysteries of Abraham,
who in the fire found roses and jasmine.

مرگ می‌دیدم گه زادن ز تو
سخت خوفم بود افتادن ز تو

I was seeing death at the time of birth from you:
sore was my dread of falling from you;

چون بزادم رستم از زندان تنگ
در جهان خوش هوای خوب رنگ

When I was born, I escaped from the narrow prison
into a world of pleasant air and beautiful colour.

من جهان را چون رحم دیدم کنون
چون در این آتش بدیدم این سکون

Now I deem the world to be like the womb,
since in this fire I have seen such rest:

اندر این آتش بدیدم عالمی
ذرّه ذرّه اندرو عیسی دمی

In this fire I have seen a world
wherein every atom possesses the breath of Jesus.

نك جهان نیست شکل هست ذات
و آن جهان هست شکل بی‌ثبات

Lo, a world apparently non-existent essentially existent,
while that world is apparently existent has no permanence.

اندر آ مادر به حق مادری
بین که این آذر ندارد آذری

Come in, mother, by the right of motherhood:
see this fire, how it has no fieriness.

اندر آ مادر که اقبال آمده ست
اندر آ مادر مده دولت ز دست

Come in, mother, for felicity is come;
come in, mother, do not let fortune slip from your hand.

قدرت آن سگ بدیدی اندر آ
تا ببینی قدرت و لطف خدا

You have seen the power of that cur:
come in, that you may see the power of God's grace.

من ز رحمت می‌کشانم پای تو
کز طرب خود نیستم پروای تو

It is out of pity that I am drawing your feet,
for indeed such is my rapture that I have no care for you.

اندر آ و دیگران را هم بخوان
کاندر آتش شاه بنهاده ست خوان

Come in and call the others also,
for the King has spread a table within the fire.

اندر آیید ای مسلمانان همه
غیر عذب دین عذاب است آن همه

O true believers, come in, all of you:
except this sweetness (ʻ*adhbi*) all is torment (ʻ*adhab*).

اندر آیید ای همه پروانه‌وار
اندر این بهره که دارد صد بهار

Oh, come in, all of you, like moths;
into this fortune which has a hundred spring times."

بانگ می‌زد در میان آن گروه
پر همی شد جان خلقان از شکوه

He was crying amidst that multitude:
the souls of the people were filled with awe.

خلق خود را بعد از آن بی‌خویشتن
می‌فگندند اندر آتش مرد و زن

After that, the folk, men and women,
cast themselves unwittingly into the fire

بی‌موکل بی‌کشش از عشق دوست
ز آن که شیرین کردن هر تلخ از اوست

Without custodian, without being dragged, for love of the Friend,
because from Him is the sweetening of every bitter-ness—

تا چنان شد کان عوانان خلق را
منع می‌کردند کاتش در میا

Until it came to pass that the myrmidons
were holding back the people, saying, "Do not enter the fire!"

آن یهودی شد سیه رو و خجل
شد پشیمان زین سبب بیمار دل

The Jew became black-faced and dismayed;
he became sorry and sick at heart,

کاندر ایمان خلق عاشق‌تر شدند
در فنای جسم صادق‌تر شدند

Because the people grew more loving in their Faith
and more firm in mortification of the body

مکر شیطان هم در او پیچید شکر
دیو هم خود را سیه رو دید شکر

Thanks be to God, the Devil's plot caught him in its toils;
Thanks be to God, the Devil saw himself disgraced

آن چه می‌مالید در روی کسان
جمع شد در چهره‌ی آن ناکس آن

That which he was rubbing on the faces of those persons
was all accumulated on the visage of that vile wretch.

آن که می‌درید جامه‌ی خلق چست
شد دریده آن او ایشان درست

He who was busy rending the garment of the people --
his own was rent, they were unhurt.

کج ماندن دهان آن مرد که نام محمد را علیه السلام به تسخر خواند

How the mouth remained awry of a man who pronounced the name of Mohammed, on whom be peace, derisively.

آن دهان کژ کرد و از تسخر بخواند
مر محمد را دهانش کژ بماند

He made his mouth wry and called the name of Ahmad in derision:
his mouth remained awry.

باز آمد کای محمد عفو کن
ای ترا الطاف و علم من لدن

He came back, saying, "Pardon me, O Mohammed,
O you to whom belong the gifts of esoteric knowledge.

من ترا افسوس می‌کردم ز جهل
من بدم افسوس را منسوب و اهل

In my folly I was ridiculing you,
I myself was related to ridicule and deserving it."

چون خدا خواهد که پرده‌ی کس درد
میلش اندر طعنه‌ی پاکان برد

When God wishes to rend the veil of any ore,
He turns his inclination towards reviling holy men.

چون خدا خواهد که پوشد عیب کس
کم زند در عیب معیوبان نفس

When God wishes to hide the blame of any one,
he does not breathe a word of blame against the blameworthy.

چون خدا خواهد که‌مان یاری کند
میل ما را جانب زاری کند

When God wishes to help us,
He turns our inclination towards humble lament.

ای خنك چشمی که آن گریان اوست
وی همایون دل که آن بریان اوست

Oh, happy the eye that is weeping for His sake!
Oh, fortunate the heart that is seared for His sake!

آخر هر گریه آخر خنده‌ای است
مرد آخر بین مبارك بنده‌ای است

The end of every weeping is laughter at last;
the man who foresees the end is a blessed servant.

هر کجا آب روان سبزه بود
هر کجا اشك روان رحمت شود

Wherever is flowing water, there is greenery:
wherever are running tears, mercy is shown.

باش چون دولاب نالان چشم تر
تا ز صحن جانت بر روید خضر

Be moaning and moist-eyed like the water-wheel
that green herbs may spring up from the courtyard of your soul.

اشك خواهی رحم کن بر اشك بار
رحم خواهی بر ضعیفان رحم آر

If you desire tears, have mercy on one who sheds tears;
if you desire mercy, show mercy to the weak.

عتاب کردن آتش را آن پادشاه جهود

How the fire reproached the Self Reliant king.

رو به آتش کرد شه کای تند خو
آن جهان سوز طبیعی خوت کو

The king turned his face to the fire, saying, "O fierce-tempered one,
where is your world-consuming natural disposition?

چون نمی‌سوزی چه شد خاصیتت
یا ز بخت ما دگر شد نیتت

How art you not burning? What has become of your specific property?
Or has your intention changed because of our fortune?

می‌نبخشایی تو بر آتش پرست
آن که نپرستد ترا او چون برست

You have no pity on the fire-worshipper:
how has he been saved who does not worship you?

هرگز ای آتش تو صابر نیستی
چون نسوزی چیست قادر نیستی

Never, O fire, are you patient: How do you not burn?
What is it? Have you not the power?

چشم بند است این عجب یا هوش بند
چون نسوزاند چنین شعله‌ی بلند

Is this a spell, I wonder, that binds the eye or the mind?
How does the lofty pyre not burn?

جادویی کردت کسی یا سیمیاست
یا خلاف طبع تو از بخت ماست

Has some one bewitched you? Or is it magic,
or is your unnatural behaviour' from our fortune?"

گفت آتش من همانم ای شمن
اندر آ تو تا ببینی تاب من

The fire said: " I am the same, I am fire:
come in, that you may feel my heat.

طبع من دیگر نگشت و عنصرم
تیغ حقم هم به دستوری برم

My nature and element have not changed:
I am the sword of God and by His Destur I cut.

بر در خرگه سگان ترکمان
چاپلوسی کرده پیش میهمان

The Turcoman dogs fawn at the tent-door
before the guest,

ور به خرگه بگذرد بیگانه رو
حمله بیند از سگان شیرانه او

but if any one having the face of a stranger pass by the tent;
he will see the dogs rushing at him like lions.

من ز سگ کم نیستم در بندگی
کم ز ترکی نیست حق در زندگی

I am not less than a dog in devotion,
nor is God less than a Turcoman in life."

آتش طبعت اگر غمگین کند
سوزش از امر ملیك دین کند

If the fire of your nature makes you suffer pain,
it burns by command of the Lord of Judgment;

آتش طبعت اگر شادی دهد
اندر او شادی ملیك دین نهد

If the fire of your nature give you joy,
the Lord of the Way puts joy within.

چون که غم بینی تو استغفار کن
غم به امر خالق آمد کار کن

When you feel pain, ask pardon of God:
pain, by command of the Creator, is efficacious.

چون بخواهد عین غم شادی شود
عین بند پای، آزادی شود

When He pleases, pain itself becomes joy;
bondage itself becomes freedom

باد و خاك و آب و آتش بنده‌اند
با من و تو مرده با حق زنده‌اند

Air and earth and water and fire are slaves:
with you and me they are dead, but with God they are alive.

پیش حق آتش همیشه در قیام
همچو عاشق روز و شب پیچان مدام

Before God, fire is always standing,
writhing continually day and night, like a lover.

سنگ بر آهن زنی بیرون جهد
هم به امر حق قدم بیرون نهد

If you strike stone on iron, it leaps out:
it is by God's command that it puts forth its foot.

آهن و سنگ ستم بر هم مزن
کاین دو می‌زایند همچون مرد و زن

Do not strike together the iron and stone of injustice,
for these two generate like man and woman.

سنگ و آهن خود سبب آمد و لیك
تو به بالاتر نگر ای مرد نیك

The stone and the iron are indeed causes,
but look higher, O good man!

کاین سبب را آن سبب آورد پیش
بی‌سبب کی شد سبب هرگز ز خویش

For this cause was produced by that cause:
when did a cause ever proceed from itself without a cause?

و آن سببها کانبیا را رهبر است
آن سببها زین سببها برتر است

And those causes which guide the prophets on their way
are higher than these causes.

این سبب را آن سبب عامل کند
باز گاهی بی‌بر و عاطل کند

That cause makes this cause operative;
sometimes, again, it makes it fruitless and ineffectual.

این سبب را محرم آمد عقلها
و آن سببها راست محرم انبیا

Minds are familiar with this cause,
but the prophets are familiar with those causes.

این سبب چه بود به تازی گو رسن
اندر این چه این رسن آمد به فن

What is this "cause" (*sabab*) in Arabic? Say: "cord" (*rasan*).
This cord came into this well by artifice.

گردش چرخه رسن را علت است
چرخه گردان را ندیدن زلت است

The revolution of the water-wheel causes the cord,
not to see the mover of the water-wheel is an error.

این رسنهای سببها در جهان
هان و هان زین چرخ سر گردان مدان

Beware, beware! Do not regard these cords of causation
in the world as from the giddy wheel,

تا نمانی صفر و سر گردان چو چرخ
تا نسوزی تو ز بی‌مغزی چو مرخ

Lest you remain empty and giddy like the wheel,
lest through brainlessness you burn like *markh* wood.

باد آتش می‌خورد از امر حق
هر دو سر مست آمدند از خمر حق

By the command of God air becomes fire:
both are drunk with the wine of God.

آب حلم و آتش خشم ای پسر
هم ز حق بینی چو بگشایی بصر

O son, when you open your eyes you will see that from God too
are the water of clemency and the fire of anger.

گر نبودی واقف از حق جان باد
فرق کی کردی میان قوم عاد

Had not the soul of the wind been informed by God,
how would it have distinguished amongst the people of 'Ad?

قصه‌ی باد که در عهد هود علیه السلام قوم عاد را هلاك كرد

The story of the wind which destroyed the people of ‘Ad in the time of (the prophet) Hud, on whom be peace.

هود گرد مومنان خطی کشید نرم می‌شد باد کانجا می‌رسید	Hud drew a line round the believers: the wind would become soft when it reached that place,
هر که بیرون بود ز آن خط جمله را پاره پاره می‌گسست اندر هوا	It was dashing to pieces in the, air all who were outside of the line.
همچنین شیبان راعی می‌کشید گرد بر گرد رمه خطی پدید	Likewise Shayban the shepherd used to draw a visible line round his flock
چون به جمعه می‌شد او وقت نماز تا نیارد گرگ آن جا ترك تاز	Whenever he went to the Friday service at prayer-time, in order that the wolf might not raid and ravage there:
هیچ گرگی در نرفتی اندر آن گوسفندی هم نگشتی ز آن نشان	No wolf would go into that, nor would any sheep stray beyond that mark ;
باد حرص گرگ و حرص گوسفند دایره‌ی مرد خدا را بود بند	The wind of the wolf's and sheep's strong desire was barred because of the circle of the man of God.
همچنین باد اجل با عارفان نرم و خوش همچون نسیم یوسفان	Even so, to those who know God (‘*arifan*) the wind of Death is soft and pleasant as the breeze of ones like Joseph.
آتش ابراهیم را دندان نزد چون گزیده‌ی حق بود چونش گزد	The fire did not set its teeth in Abraham: how should it bite him, since he is the chosen of God?
ز آتش شهوت نسوزد اهل دین باقیان را برده تا قعر زمین	The religious were not afflicted by the fire of lust which bore all the rest down to the bottom of the earth.
موج دریا چون به امر حق بتاخت اهل موسی را ز قبطی واشناخت	The waves of the sea, when they charged on by God's command, discriminated the people of Moses from the Egyptians.
خاك قارون را چو فرمان در رسید با زر و تختش به قعر خود کشید	The earth, when the command came, drew Qarun with his gold and throne into its lowest depth.
آب و گل چون از دم عیسی چرید بال و پر بگشاد مرغی شد پرید	The water and clay, when it fed on the breath of Jesus, spread wings and pinions, became a bird, and flew.
هست تسبیحت بخار آب و گل مرغ جنت شد ز نفخ صدق دل	Your glorification is an exhalation from the water and clay: it became a bird of Paradise through the breathing of your heart's sincerity.
کوه طور از نور موسی شد به رقص صوفی کامل شد و رست او ز نقص	Mount Sinai, from the radiance of Moses, began to dance, became a perfect Sufi, and was freed from blemish.
چه عجب گر کوه صوفی شد عزیز جسم موسی از کلوخی بود نیز	What wonder if the mountain became a venerable Sufi? The body of Moses also was from a piece of clay.

طنز و انکار کردن پادشاه جهود و قبول نکردن نصیحت خاصان خویش

How Self Reliant king scoffed and denied and would not accept the counsel of his intimates

این عجایب دید آن شاه جهود
جز که طنز و جز که انکارش نبود

The king of the Jews beheld these marvellous things;
he had nothing except mockery and denial.

ناصحان گفتند از حد مگذران
مرکب استیزه را چندین مران

His counsellors said, "Do not let go beyond bounds,
do not drive the steed of obstinacy so far."

ناصحان را دست بست و بند کرد
ظلم را پیوند در پیوند کرد

He handcuffed the counsellors and confined them;
he committed one injustice after another.

بانگ آمد کار چون اینجا رسید
پای دار ای سگ که قهر ما رسید

When the matter reached this pass, a shout came—
"Hold your foot, O cur! For Our vengeance is come."

بعد از آن آتش چهل گز بر فروخت
حلقه گشت و آن جهودان را بسوخت

After that, the fire blazed up forty feet high,
became a ring, and consumed those Jews.

اصل ایشان بود آتش ابتدا
سوی اصل خویش رفتند انتها

From fire was their origin in the beginning:
they went to their origin in the end.

هم ز آتش زاده بودند آن فریق
جزوها را سوی کل باشد طریق

That company was born of fire:
the way of particulars is towards the universal.

آتشی بودند مومن سوز و بس
سوخت خود را آتش ایشان چو خس

They were only a fire to consume the true believers:
their fire consumed itself like rubbish.

آن که بوده ست امه الهاویه
هاویه آمد مر او را زاویه

He whose mother is Hawiya (Hell-fire)—
Hawiya shall become his zavieh.

مادر فرزند جویان وی است
اصلها مر فرعها را در پی است

The mother of the child is seeking it:
the fundamentals pursue the derivatives.

آب اندر حوض اگر زندانی است
باد نشفش می‌کند کار کانی است

If water is imprisoned in a tank, the wind sucks it up,
for it belongs to the original:

می‌رهاند می‌برد تا معدنش
اندك اندك تا نبینی بردنش

It sets it free; it wafts it away to its source,
little by little, so that you do not see its wafting;

وین نفس جانهای ما را همچنان
اندك اندك دزدد از حبس جهان

And our souls likewise this breath steals away,
little by little, from the prison of the world.

تا إليه يصعد أطياب الكلم
صاعدا منا إلى حيث علم

The perfumes of our words ascend even unto Him,
ascending from us whither God knows.

ترتقي أنفاسنا بالمنتقى
متحفا منا إلى دار البقا

Our breaths soar up with the choice,
as a gift from us, to the abode of everlastingness;

ثم تاتينا مكافات المقال
ضعف ذاك رحمة من ذى الجلال

Then comes to us the recompense of our speech,
a double thereof, as a mercy from the Glorious;

ثم يلجينا الى امثالها
كى ينال العبد مما نالها

Then He causes us to repair to good words like those,
that His servant may obtain of what he has obtained.

هكذا تعرج و تنزل دايما
ذا فلا زلت عليه قائما

Thus do they ascend while it descends continually:
may you never cease to keep up that!

پارسى گوييم يعنى اين كشش
ز آن طرف آيد كه آمد آن چشش

Let us speak Persian: the meaning is that this attraction
comes from the same quarter as that savour.

چشم هر قومى به سويى مانده است
كان طرف يك روز ذوقى رانده است

The eves of every set of people remain in the direction
where one day they satisfied a delight.

ذوق جنس از جنس خود باشد يقين
ذوق جزو از كل خود باشد ببين

Every kind of delight is certainly in its own kind:
the delight of the part, observe, is in its whole;

يا مگر آن قابل جنسى بود
چون بدو پيوست جنس او شود

Or else, that part s surely capable of a attachment to another kind and,
when it has attached itself, becomes homogeneous with it,

همچو آب و نان كه جنس ما نبود
گشت جنس ما و اندر ما فزود

As water and bread, which were not our congeners,
became homogeneous with us and increased within us.

نقش جنسيت ندارد آب و نان
ز اعتبار آخر آن را جنس دان

Water and bread have not the appearance of being our congeners,
from consideration of the end deem them to be homogeneous.

ور ز غير جنس باشد ذوق ما
آن مگر مانند باشد جنس را

And if our delight is from something not homogeneous,
that will surely resemble the congener.

آن كه مانند است باشد عاريت
عاريت باقى نماند عاقبت

That which bears a resemblance is a loan:
a loan is impermanent in the end.

مرغ را گر ذوق آيد از صفير
چون كه جنس خود نيابد شد نفير

Although the bird is delighted by a whistle,
it takes fright when it does not find its own congener.

تشنه را گر ذوق آيد از سراب
چون رسد در وى گريزد جويد آب

Although the thirsty man is delighted by the mirage,
he runs away when he comes up to it, seeking water.

مفلسان هم خوش شوند از زر قلب
ليك آن رسوا شود در دار ضرب

Although the insolvent are pleased with base gold,
yet that is put to shame in the mint.

تا زر اندوديت از ره نفگند
تا خيال كژ ترا چه نفگند

Lest imposture cast you out of the way,
lest false imagination cast you into the well.

از كليله باز جو آن قصه را
و اندر آن قصه طلب كن حصه را

Seek the story from Kalila and Dimna,
and search out the moral in the story.

بیان توکل و ترک جهد گفتن نخجیران به شیر

Setting forth how the beasts of chase told the lion to trust in God and cease from exerting himself.

طایفه‌ی نخجیر در وادی خوش
بودشان از شیر دایم کش مکش

A number of beasts of chase in a pleasant valley
were harassed by a lion.

بس که آن شیر از کمین درمی‌ربود
آن چرا بر جمله ناخوش گشته بود

Inasmuch as the lion was from ambush and carrying them away,
that pasturage had become unpleasant to them all.

حیله کردند آمدند ایشان بشیر
کز وظیفه ما ترا داریم سیر

They made a plot: they came to the lion, saying,
"We will keep you full-fed by means of an allowance.

بعد از این اندر پی صیدی میا
تا نگردد تلخ بر ما این گیا

Do not go after any prey beyond your allowance,
in order that this grass may not become bitter to us."

جواب گفتن شیر نخجیران را و فایده‌ی جهد گفتن

How the lion answered the beasts and explained the advantage of exertion.

گفت آری گر وفا بینم نه مکر
مکرها بس دیده‌ام از زید و بکر

"Yes," said he, "if I see good faith, not fraud,
for often have I seen frauds from Zayd and Bakr.

من هلاك فعل و مکر مردمم
من گزیده‌ی زخم مار و کژدمم

I am done to death by the cunning and fraud of men;
I am bitten by the sting of snake and scorpion;

مردم نفس از درونم در کمین
از همه مردم بتر در مکر و کین

Worse than all men in fraud and spite
is the man of the nafs lying in wait within me.

گوش من لا یلدغ المؤمن شنید
قول پیغمبر به جان و دل گزید

My ear heard 'The believer is not bitten,'
and adopted saying of the Prophet with heart and soul."

ترجیح نهادن نخجیران توکل را بر جهد و اکتساب

How the beasts asserted the superiority of trust in God to exertion and acquisition.

جمله گفتند ای حکیم با خبر
الحذر دع لیس یغنی عن قدر

They all said: "O knowing sage, let precaution alone:
it is of no avail against the Divine decree.

در حذر شوریدن شور و شر است
رو توکل کن توکل بهتر است

In precaution is the embroilment of broil and woe:
go, put your trust in God: trust in God is better.

با قضا پنجه مزن ای تند و تیز
تا نگیرد هم قضا با تو ستیز

Do not grapple with Destiny, O fierce and furious one,
lest Destiny also pick a quarrel with you.

مرده باید بود پیش حکم حق
تا نیاید زخم از رب الفلق

One must be dead in presence of the decree of God,
so that no blow may come from the *Lord of the daybreak.*"

ترجیح نهادن شیر جهد و اکتساب را بر توکل و تسلیم

How the lion upheld the superiority of exertion and acquisition to trust in God and resignation.

گفت آری گر توکل رهبر است
این سبب هم سنت پیغمبر است

"Yes," he said; if trust in God is the guide,
the means too is the Prophet's tradition (*sunna*).

گفت پیغمبر به آواز بلند
با توکل زانوی اشتر ببند

The Prophet said with a loud voice, 'While trusting in God,
bind the knee of your camel.'

رمز الکاسب حبیب الله شنو
از توکل در سبب کاهل مشو

Hearken to the signification of 'The earner is beloved of God':
through trusting in God do not become neglectful as to the means."

ترجیح نهادن نخجیران توکل را بر اجتهاد

How the beasts preferred trust in God to exertion.

قوم گفتندش که کسب از ضعف خلق
لقمه‌ی تزویر دان بر قدر حلق

The party answered him, saying, "Regard acquisition, arising from the infirmity of creatures, as a mouthful of deceit proportionate to the size of the gullet.

نیست کسبی از توکل خوبتر
چیست از تسلیم خود محبوبتر

There is no work better than trust in God:
what, indeed, is dearer than resignation?

بس گریزند از بلا سوی بلا
بس جهند از مار سوی اژدها

Often do they flee from affliction to affliction;
often do they recoil from the snake to the dragon.

حیله کرد انسان و حیله‌ش دام بود
آن که جان پنداشت خون آشام بود

Man devised, and his device was a snare:
that which he thought to be life was the drainer of his blood.

در ببست و دشمن اندر خانه بود
حیله‌ی فرعون زین افسانه بود

He locked the door while the foe was in the house:
the plot of Pharaoh was a story of this sort.

صد هزاران طفل کشت آن کینه کش
و آن که او می‌جست اندر خانه‌اش

That vengeful man slew hundreds of thousands of babes,
while the one he was searching after was in his house.

دیده‌ی ما چون بسی علت در اوست

Since in our eyesight there is much defect, go,
let your own sight pass away (*fana*) in the sight of the Friend.

دید ما را دید او نعم العوض
یابی اندر دید او کل غرض

His sight for ours—what a goodly recompense!
In His sight you will find the whole object of your desire.

طفل تا گیرا و تا پویا نبود
مرکبش جز گردن بابا نبود

So long as the child could neither grasp nor run,
he had nothing to ride on but his father's neck;

چون فضولی گشت و دست و پا نمود
در عنا افتاد و در کور و کبود

When he became a busybody and plied hand and foot,
he fell into trouble and wretchedness.

جانهای خلق پیش از دست و پا
می‌پریدند از وفا اندر صفا

The spirits of created beings, before hand and foot,
by reason of their faithfulness were flying in purity;

چون به امر اهْبِطُوا بندی شدند
حبس خشم و حرص و خرسندی شدند

When they were constrained by the command, *Get ye down*,
they became ensnared in anger, covetousness and contentment.

ما عیال حضرتیم و شیر خواه
گفت الخلق عیال للإله

We are the family of the Lord and craving after milk:
he said, 'The people are God's family.'

آن که او از آسمان باران دهد
هم تواند کاو ز رحمت نان دهد

He who gives rain from heaven is also able,
from His mercy, to give us bread."

باز ترجیح‌نهادن شیر جهد را بر توکل

How the lion again pronounced exertion to be superior to trust in God.

گفت شیر آری ولی رب العباد
نردبانی پیش پای ما نهاد

"Yes," said the lion; "but the Lord of His servants
set a ladder before our feet.

پایه پایه رفت باید سوی بام
هست جبری بودن اینجا طمع خام

Step by step must we climb towards the roof:
to be a necessitarian here is foolish hopes.

پای داری چون کنی خود را تو لنگ
دست داری چون کنی پنهان تو چنگ

You have feet: why do you make yourself out to be lame?
You have hands why do you conceal the fingers?

خواجه چون بیلی به دست بنده داد
بی‌زبان معلوم شد او را مراد

When the master put a spade in the slave's hand,
his object was made known to him without tongue.

دست همچون بیل اشارتهای اوست
آخر اندیشی عبارتهای اوست

Hand and spade alike are His implicit signs;
thinking upon the end are His explicit declarations.

چون اشارتهاش را بر جان نهی
در وفای آن اشارت جان دهی

When you take His signs to heart,
you will devote your life to fulfilling that indication.

پس اشارتهای اسرارت دهد
بار بر دارد ز تو کارت دهد

He will give you many hints of mysteries;
He will remove the burden from you and give you authority.

حاملی محمول گرداند ترا
قابلی مقبول گرداند ترا

Do you bear? He will cause you to be borne.
Do you receive? He will cause you to be received.

قابل امر ویی قایل شوی
وصل جویی بعد از آن واصل شوی

If you accept His command, you will become the spokesman;
if you seek union, thereafter you will become united.

سعی شکر نعمتش قدرت بود
جبر تو انکار آن نعمت بود

Freewill is the endeavour to thank for His beneficence:
your Jabr is the denial of that beneficence.

شکر قدرت قدرتت افزون کند
جبر نعمت از کفت بیرون کند

Thanksgiving for the power increases your power ;
Jabr takes the gift out of your hand.

جبر تو خفتن بود در ره مخسب
تا نبینی آن در و درگه مخسب

Your Jabr is sleeping on the road: do not sleep!
Sleep not, until you see the gate and the dergagh!

هان مخسب ای جبری بی‌اعتبار
جز به زیر آن درخت میوه‌دار

Beware! Do not sleep, O inconsiderate necessitarian,
save underneath that fruit-laden tree,

تا که شاخ افشان کند هر لحظه باد
بر سر خفته بریزد نقل و زاد

So that every moment the wind may shake the boughs
and shower upon the sleeper dessert and provision for the journey

جبر و خفتن در میان ره زنان
مرغ بی‌هنگام کی یابد امان

Jabr is to sleep amidst highwaymen:
how should the untimely bird receive quarter?

ور اشارتهاش را بینی زنی
مرد پنداری و چون بینی زنی

And if you turn up your nose at His signs, you deem a man,
but when you consider, you are a woman.

این قدر عقلی که داری گم شود
سر که عقل از وی بپرد دم شود

This measure of understanding which you possess is lost:
a head from which the logical brain is severed becomes a tail,

ز آن که بی‌شکری بود شوم و شنار
می‌برد بی‌شکر را در قعر نار

Because ingratitude is wickedness and disgrace
and brings the ingrate to the bottom of Hell-fire

گر توکل می‌کنی در کار کن
کشت کن پس تکیه بر جبار کن

If you are putting trust in God, put trust as regards work:
sow, then rely upon the Almighty.”

باز ترجیح نهادن نخجیران توکل را بر جهد

How the beasts once more asserted the superiority of trust in God to exertion.

جمله با وی بانگها برداشتند
کان حریصان که سببها کاشتند

They all lifted up their voices with him, saying,
“Those covetous ones who sowed means,

صد هزار اندر هزار از مرد و زن
پس چرا محروم ماندند از زمن

Myriads on myriads of men and women—
why, then, did they remain deprived of fortune?

صد هزاران قرن ز آغاز جهان
همچو اژدرها گشاده صد دهان

From the beginning of the world myriads of generations
have opened a hundred mouths, like dragons:

مکرها کردند آن دانا گروه
که ز بن بر کنده شد ز آن مکر کوه

Those clever people devised plots
that the mountain thereby was torn up from its foundation.

کرد وصف مکرهاشان ذو الجلال
لتزول منه اقلال الجبال

The Glorious described their plots:
that the tops of the mountains might be moved thereby.

جز که آن قسمت که رفت اندر ازل
روی ننمود از شکار و از عمل

Except the portion which came to pass in eternity,
nothing showed its face from their scheming' and doing.

جمله افتادند از تدبیر و کار
ماند کار و حکم‌های کردگار

They all fell from plan and act:
the acts and decrees of the Maker remained.

کسب جز نامی مدان ای نامدار
جهد جز وهمی مپندار ای عیار

O illustrious one; do not regard work as anything but a name!
O cunning one, do not think that exertion is anything but a vain fancy!"

نگریستن عزراییل بر مردی و گریختن آن مرد در سرای سلیمان و تقریر ترجیح توکل بر جهد و قلت فایده‌ی جهد

How Azrael looked at a certain man, and how that man fled to the palace if Solomon; and setting forth the superiority of trust in God to exertion and the uselessness of the latter.

زاد مردی چاشتگاهی در رسید
در سرا عدل سلیمان در دوید

One forenoon a freeborn man arrived
and ran into Solomon's hall of justice,

رویش از غم زرد و هر دو لب کبود
پس سلیمان گفت ای خواجه چه بود

His countenance pale with anguish and both lips blue.
Then Solomon said, "Good sir, what is the matter?"

گفت عزراییل در من این چنین
یك نظر انداخت پر از خشم و کین

He replied, "Azrael cast on me such a look,
so full of wrath and hate."

گفت هین اکنون چه می‌خواهی بخواه
گفت فرما باد را ای جان پناه

"Come," said the king, "what do you desire now? Ask!"
"O protector of my life," said he, "command the wind

تا مرا ز ینجا به هندستان برد
بو که بنده کان طرف شد جان برد

To bear me from here to India.
Maybe, when your slave is there he his life will be saved."

نك ز درویشی گریزانند خلق
لقمه‌ی حرص و امل ز آنند خلق

Lo, the people are fleeing from poverty:
hence are they a mouthful for covetousness and expectation.

ترس درویشی مثال آن هراس
حرص و کوشش را تو هندستان شناس

The fear of poverty is like that terror:
know you that covetousness and striving are India.

باد را فرمود تا او را شتاب
برد سوی قعر هندستان بر آب

He commanded the wind to bear him quickly
over the water to the uttermost part of India

روز دیگر وقت دیوان و لقا
پس سلیمان گفت عزراییل را

Next day, at the time of conference and meeting,
Solomon said to Azrael:

کان مسلمان را بخشم از چه چنان
بنگریدی تا شد آواره ز خان

"Did you look with anger on that Moslem
in order that he might wander far from his home?"

گفت من از خشم کی کردم نظر
از تعجب دیدمش در رهگذر

Azrael said, "When did I look angrily?
I saw him as I passed by, in astonishment,

که مرا فرمود حق که امروز هان
جان او را تو به هندستان ستان

For God had commanded me, saying,
'Listen, to-day, take his spirit in India.'

از عجب گفتم گر او را صد پر است
او به هندستان شدن دور اندر است

From wonder I said, if he has a hundred wings,
it is a far journey for him to be in India.'"

تو همه کار جهان را همچنین
کن قیاس و چشم بگشا و ببین

In like manner judge of all the affairs of this world
and open your eye and see!

970 از که بگریزیم از خود ای محال
از که بربابیم از حق ای وبال

From whom shall we flee? From ourselves? Oh, absurdity!
From whom shall we take away? From God? Oh, crime!

باز ترجیح‌نهادن شیر جهد را بر توکل و فواید جهد را بیان کردن

How the lion again declared exertion to be superior to trust in God and expounded the advantages of exertion.

شیر گفت آری و لیکن هم ببین
جهدهای انبیا و مومنین

"Yes," said the lion; "but at the same time
consider the exertions of the prophets and the true believers.

حق تعالی جهدشان را راست کرد
آن چه دیدند از جفا و گرم و سرد

God, exalted is He, prospered their exertion
and what they suffered of oppression and heat and cold.

حیله‌هاشان جمله حال آمد لطیف
کل شيء من ظریف هو ظریف

Their plans were excellent in all circumstances:
everything done by a good man is good.

دامهاشان مرغ گردونی گرفت
نقصهاشان جمله افزونی گرفت

Their snares caught the Heavenly bird,
all their deficiencies turned to increment."

975 جهد می‌کن تا توانی ای کیا
در طریق انبیا و اولیا

O master, exert yourself so long as you can
in the way of the prophets and saints!

با قضا پنجه زدن نبود جهاد
ز آن که این را هم قضا بر ما نهاد

Endeavour is not a struggle with Destiny,
because Destiny itself has laid this upon us.

کافرم من گر زیان کرده ست کس
در ره ایمان و طاعت یك نفس

I am an infidel if any one has suffered loss a single moment
in the way of faith and obedience.

سر شکسته نیست این سر را مبند
یك دو روزك جهد کن باقی بخند

Your head is not broken: do not bandage this head.
Exert yourself for a day or two, and laugh unto everlasting!

بد محالی جست کاو دنیا بجست
نیك حالی جست کاو عقبی بجست

An evil resort sought he that sought this world;
a good state sought he that sought the world to come.

980 مکرها در کسب دنیا بارد است
مکرها در ترك دنیا وارد است

Plots for gaining this world are worthless;
plots for renouncing this world are inspired.

مکر آن باشد که زندان حفره کرد
آن که حفره بست آن مکری ست سرد

The plot is that he digs a hole in his prison;
if he blocks up the hole, that is a foolish plot.

این جهان زندان و ما زندانیان
حفره کن زندان و خود را وارهان

This world is the prison, and we are the prisoners:
dig a hole in the prison and let yourself out!

چیست دنیا از خدا غافل بدن
نی قماش و نقره و میزان و زن

What is this world? To be forgetful of God;
it is not merchandise, silver, weigh-scales and women.

مال را کز بهر دین باشی حمول
نعم مال صالح خواندش رسول

As regards the wealth that you carry for religion's sake,
"How good is righteous wealth!" as the Prophet recited.

آب در کشتی هلاك کشتی است
آب اندر زیر کشتی پشتی است

Water in the boat is the ruin of the boat,
water underneath the boat is a support.

چون که مال و ملك را از دل براند
ز آن سلیمان خویش جز مسکین نخواند

Since he cast out from his heart wealth and possessions,
on that account Solomon did not call himself but "poor."

کوزه‌ی سر بسته اندر آب زفت
از دل پر باد فوق آب رفت

The sealed jar, in rough water,
floated on the water because of its air-filled heart.

باد درویشی چو در باطن بود
بر سر آب جهان ساکن بود

When the wind of poverty is within,
he rests at peace on the surface of the water of the world;

گر چه جمله‌ی این جهان ملك وی است
ملك در چشم دل او لا شی است

Although the whole of this world is his kingdom,
in the eye of his heart the kingdom is nothing.

پس دهان دل ببند و مهر کن
پر کنش از باد کبر من لدن

Therefore stopper and seal the mouth of your heart,
and fill it from the inward ventilator.

جهد حق است و دوا حق است و درد
منکر اندر نفی جهدش جهد کرد

Exertion is a reality, and medicine and disease are realities:
the skeptic in his denial of exertion practised exertion.

مقرر شدن ترجیح جهد بر توکل

How the superiority of exertion to trust in God was established.

زین نمط بسیار برهان گفت شیر
کز جواب آن جبریان گشتند سیر

The lion gave many proofs in this style,
so that those necessitarians became tired of answering.

روبه و آهو و خرگوش و شغال
جبر را بگذاشتند و قیل و قال

Fox and deer and hare and jackal
abandoned necessity and disputation.

عهدها کردند با شیر ژیان
کاندر این بیعت نیفتد در زیان

They made covenants with the furious lion,
that he should incur no loss in this bargain,

قسم هر روزش بیاید بی‌جگر
حاجتش نبود تقاضای دگر

The daily ration should come to him without trouble,
and that he should not need to make a further demand.

قرعه بر هر که فتادی روز روز
سوی آن شیر او دویدی همچو یوز

Day by day the one on whom the lot fell
would run to the lion as a cheetah.

چون به خرگوش آمد این ساغر به دور
بانگ زد خرگوش کاخر چند جور

When this cup came round to the hare, the hare cried out,
"Why, how long are we to endure injustice?"

انکار کردن نخجیران بر خرگوش در تاخیر رفتن بر شیر

How the beasts of chase blamed the hare for his delay in going to the lion.

قوم گفتندش که چندین گاه ما
جان فدا کردیم در عهد و وفا

The company said to him: “All this time
we have sacrificed our lives in faith and loyalty.

تو مجو بد نامی ما ای عنود
تا نرنجد شیر رو رو زود زود

Do not seek to give us a bad name, O rebellious one!
Lest the lion be aggrieved, go, go! Quick! Quick!”

جواب گفتن خرگوش نخجیران را

How the hare answered the beasts.

گفت ای یاران مرا مهلت دهید
تا به مکرم از بلا بیرون جهید

“O friends,” said he, “grant me a respite,
that by my cunning you may escape from trickery,

تا امان یابد به مکرم جانتان
ماند این میراث فرزندانتان

That by my cunning your lives may be saved
and remain as a heritage to your children.”

هر پیمبر امتان را در جهان
همچنین تا مخلصی می‌خواندشان

Every prophet amidst the peoples used to call them
after this manner to a place of deliverance,

کز فلك راه برون شو دیده بود
در نظر چون مردمك پیچیده بود

For he had seen from Heaven the way of escape,
in sight he was contracted like the pupil of the eye.

مردمش چون مردمك دیدند خرد
در بزرگی مردمك کس ره نبرد

Men regarded him as small like the pupil:
none attained to the greatness of the pupil.

اعتراض نخجیران بر سخن خرگوش

How the beasts objected to the proposal of the hare.

قوم گفتندش که ای خر گوش دار
خویش را اندازه‌ی خرگوش دار

The company said to him: “O donkey, listen!
Keep yourself within the measure of a hare!

هین چه لاف است این که از تو بهتران
در نیاوردند اندر خاطر آن

Eh, what brag is this--- which your betters
never brought into their minds?

معجبی یا خود قضامان در پی است
ور نه این دم لایق چون تو کی است

You are strange, or Destiny is pursuing us;
else, how is this speech suitable to one like you?”

جواب خرگوش نخجیران را

How the hare again answered the beasts.

گفت ای یاران حقم الهام داد
مر ضعیفی را قوی رایی فتاد

He said: “ O friends, God gave me inspiration:
to a weakling there came a strong judgment.”

آن چه حق آموخت مر زنبور را
آن نباشد شیر را و گور را

That which God taught to the bees
is not to the lion and the wild ass.

خانه‌ها سازد پر از حلوای تر
حق بر او آن علم را بگشاد در

It makes houses of juicy *halwa*:
God opened to it the door of that knowledge;

آن چه حق آموخت کرم پیله را
هیچ پیلی داند آن گون حیله را

That which God taught to the silkworm—
does any elephant know such a device?

آدم خاکی ز حق آموخت علم
تا به هفتم آسمان افروخت علم

Adam created of earth, learned knowledge from God:
knowledge shot beams up to the Seventh Heaven.

نام و ناموس ملك را در شكست
کوری آن کس که در حق درشك است

He broke the name and fame of the angels,
to the confusion of that one who is in doubt concerning God.

زاهد چندین هزاران ساله را
پوز بندی ساخت آن گوساله را

He made the ascetic of so many thousand years
a muzzle for that young calf,

تا نتاند شیر علم دین کشید
تا نگردد گرد آن قصر مشید

That he might not be able to drink the milk of knowledge of religion,
and that he might not roam around that lofty castle.

علمهای اهل حس شد پوز بند
تا نگیرد شیر ز آن علم بلند

The sciences of the followers of sense became a muzzle,
so that he might not receive milk from that sublime knowledge.

قطره‌ی دل را یکی گوهر فتاد
کان به دریاها و گردونها نداد

Into the blood-drop of the heart there fell an essence
not given to the seas and skies.

چند صورت آخر ای صورت پرست
جان بی‌معنیت از صورت نرست

How long form? After all, O form-worshipper,
has your reality-lacking soul not escaped from form?

گر به صورت آدمی انسان بدی
احمد و بو جهل خود یکسان بدی

If a human being were a man in virtue of form,
Ahmad and Bu Jahl would be just the same.

نقش بر دیوار مثل آدم است
بنگر از صورت چه چیز او کم است

The painting on the wall is like Adam:
see from the form what thing in it wants.

جان کم است آن صورت با تاب را
رو بجو آن گوهر کمیاب را

The spirit is wanting in that resplendent form:
go, seek that essence rarely found!

شد سر شیران عالم جمله پست
چون سگ اصحاب را دادند دست

The heads of all the lions in the world were laid low
when they gave a hand to the dog of the Companions.

چه زیان استش از آن نقش نفور
چون که جانش غرق شد در بحر نور

What loss does it suffer from that abhorred shape,
inasmuch as its spirit was plunged in the ocean of light?

وصف صورت نیست اندر خامه‌ها
عالم و عادل بود در نامه‌ها

It is not in. pens to describe form:
in letters is “learned” and “just”;

عالم و عادل همه معنی است بس
کش نیابی در مکان و پیش و پس

“ Learned” and just” are only the spiritual essence
which you will not find in place or in front or behind.

می‌زند بر تن ز سوی لامکان
می‌نگنجد در فلك خورشید جان

The sun of the spirit strikes on the body from the quarter
where place does not exist: it is not contained in the sky.

ذکر دانش خرگوش و بیان فضیلت و منافع دانستن

An account of the knowledge of the hare and an explanation of the excellence and advantages of knowledge

این سخن پایان ندارد هوش دار
گوش سوی قصه‌ی خرگوش دار

This topic has no end. Pay attention!
Listen to the story of the hare.

گوش خر بفروش و دیگر گوش خر
کاین سخن را در نیابد گوش خر

Sell your asinine ear and buy another ear,
for the asinine ear will not apprehend this discourse.

رو تو روبه بازی خرگوش بین
مکر و شیر اندازی خرگوش بین

Go, behold the foxy tricks played by the hare;
behold how the hare made a plot to catch the lion.

خاتم ملك سلیمان است علم
جمله عالم صورت و جان است علم

Knowledge is the seal of the kingdom of Solomon:
the whole world is form, and knowledge is the spirit.

آدمی را زین هنر بی‌چاره گشت
خلق دریاها و خلق کوه و دشت

Because of this virtue, the creatures of the seas
and those of mountain and plain are helpless before man.

زو پلنگ و شیر ترسان همچو موش
زو نهنگ و بحر در صفرا و جوش

Of him the leopard and lion are afraid, like the mouse;
from him the crocodile of the great river is in pallor and agitation.

زو پری و دیو ساحلها گرفت
هر یکی در جای پنهان جا گرفت

From him peri and demon took to the shores:
each took abode in some hiding-place.

آدمی را دشمن پنهان بسی است
آدمی با حذر عاقل کسی است

Man has many a secret enemy:
the cautious man is a wise one.

خلق پنهان زشتشان و خوبشان
می‌زند در دل بهر دم کوبشان

Hidden creatures, evil and good:
at every instant their blows are striking on the heart.

بهر غسل ار در روی در جویبار
بر تو آسیبی زند در آب خار

If you go into the river to wash yourself,
a thorn in the water pierces your skin

گر چه پنهان خار در آب است پست
چون که در تو می‌خلد دانی که هست

Although the thorn is hidden low in the water,
you know it is there, since it is pricking you.

خار خار وحیها و وسوسه
از هزاران کس بود نی یك کسه

The pricks of inspirations and temptations
are from thousands of beings, not from one.

باش تا حسهای تو مبدل شود
تا ببینیشان و مشکل حل شود

Wait for your senses to be transformed, so that you may see them,
and the difficulty may be solved,

تا سخنهای کیان رد کرده‌ای
تا کیان را سرور خود کرده‌ای

So that whose words you have rejected
and whom you have made your captain

باز طلبیدن نخجیران از خرگوش سر اندیشه‌ی او را

How the beasts requested the hare to tell the secret of his thought.

بعد از آن گفتند کای خرگوش چست
در میان آر آن چه در ادراك تست

Afterwards they said, "O nimble hare,
communicate what is in your apprehension.

ای که با شیری تو در پیچیده‌ای
باز گو رایی که اندیشیده‌ای

O you, who has grappled with a lion,
declare the plan which you hast thought of.

مشورت ادراك و هشیاری دهد
عقلها مر عقل را یاری دهد

Counsel gives perception and understanding:
the mind is helped by minds.

گفت پیغمبر بکن ای رایزن
مشورت کالمستشار موتمن

The Prophet said, ' O adviser, take counsel,
for he whose counsel is sought is trusted.'"

منع کردن خرگوش راز را از ایشان

How the hare withheld the secret from them.

گفت هر رازی نشاید باز گفت
جفت طاق آید گهی گه طاق جفت

He said, "One ought not to say forth every secret: sometimes the even
number turns out to be odd, and sometimes the odd number to be even."

از صفا گر دم زنی با آینه
تیره گردد زود با ما آینه

If from guilelessness you breathe words to a mirror,
the mirror at once becomes dim to us.

در بیان این سه کم جنبان لبت
از ذهاب و از ذهب وز مذهبت

Do not move your lip in explanation of these three things, (namely)
concerning your path and your gold and your belief;

کین سه را خصم است بسیار و عدو
در کمینت ایستد چون داند او

For to these three there is many an adversary and foes
standing in wait for you when he knows.

ور بگویی با یکی دو الوداع
کل سر جاوز الاثنین شاع

And if you tell one or two, farewell:
every secret that goes beyond the two is published abroad.

گر دو سه پرنده را بندی به هم
بر زمین مانند محبوس از الم

If you tie two or three birds together, they will remain on the ground,
imprisoned by grief;

مشورت دارند سرپوشیده خوب
در کنایت با غلط افکن مشوب

They hold a consultation well-disguised and mingled,
in its significance, with that which casts error.

مشورت کردی پیمبر بسته سر
گفته ایشانش جواب و بی‌خبر

The Prophet used to take counsel, cryptically,
and they would answer him and without knowledge.

در مثالی بسته گفتی رای را
تا نداند خصم از سر پای را

He would speak his opinion in a covert parable,
in order that the adversary might not know foot from head.

او جواب خویش بگرفتی از او
وز سؤالش می‌نبردی غیر بو

He would receive his answer from him,
while the other would not catch the smell of his question.

قصه‌ی مکر خرگوش

The story of the hare's stratagem

ساعتی تاخیر کرد اندر شدن
بعد از آن شد پیش شیر پنجه زن

He delayed awhile in going,
and then he went before the lion who rends with claws.

ز آن سبب کاندر شدن او ماند دیر
خاك را می‌کند و می‌غرید شیر

Because he tarried late in going,
the lion was tearing up the earth and roaring.

گفت من گفتم که عهد آن خسان
خام باشد خام و سست و نارسان

"I said," cried the lion, "that the promise of those vile ones
would be vain, vain, frail and unfulfilled

دمدمه‌ی ایشان مرا از خر فگند
چند بفریبد مرا این دهر چند

Their idle chatter has duped me:
how long will this Time deceive me, how long?"

سخت درماند امیر سست ریش
چون نه پس بیند نه پیش از احمقیش

The prince who has no strength in his beard is left sorely in the lurch
when by reason of his folly he looks neither backwards nor forwards.

راه هموار است و زیرش دامها
قحط معنی در میان نامها

The road is smooth, and under it are pitfalls:
amidst the names there is a dearth of meaning.

لفظها و نامها چون دامهاست
لفظ شیرین ریگ آب عمر ماست

Words and names are like pitfalls:
the sweet word is the sand for the water of our life.

آن یکی ریگی که جوشد آب ازو
سخت کمیاب است رو آن را بجو

The one sand whence water gushes is seldom to be found:
go, seek it.

منبع حکمت شود حکمت طلب
فارغ آید او ز تحصیل و سبب

He that searches after wisdom becomes a fountain of wisdom;
he becomes independent of acquisition and means.

لوح حافظ لوح محفوظی شود
عقل او از روح محظوظی شود

The guarding tablet becomes a Guarded Tablet ;
his understanding becomes enriched by the Spirit.

چون معلم بود عقلش ز ابتدا
بعد از این شد عقل شاگردی و را

When a man's understanding has been his teacher,
after this the understanding becomes his pupil.

عقل چون جبریل گوید احمدا
گر یکی گامی نهم سوزد مرا

The understanding says, like Gabriel,
"O Ahmad, if I take one step, it will burn me;

تو مرا بگذار زین پس پیش ران
حد من این بود ای سلطان جان

Leave me, go on: this is my limit,
O sultan of the soul!"

هر که ماند از کاهلی بی‌شکر و صبر
او همین داند که گیرد پای جبر

Whoever, through heedlessness, remains without thanksgiving and patience,
knows but this, that he should follow in the heels of necessity (*jabr*).

هر که جبر آورد خود رنجور کرد
تا همان رنجوری‌اش در گور کرد

Any one who pleads necessity feigns himself to be ill,
with the result that the illness brings him to the grave.

گفت پیغمبر که رنجوری به لاغ
رنج آرد تا بمیرد چون چراغ

The Prophet said, " Illness in jest brings disease,
so that he dies like a lamp."

جبر چه بود بستن اشکسته را
یا بپیوستن رگی بگسسته را

What is *jabr*?
To bind up a broken or tie a severed vein.

چون در این ره پای خود نشکسته‌ای
بر که می‌خندی چه پا را بسته‌ای

Inasmuch as you have not broken your foot in this path,
whom are you mocking? Why have you bandaged your foot?

و آن که پایش در ره کوشش شکست
در رسید او را براق و بر نشست

But as for him who broke his foot in the path of exertion,
Buraq came up to him, and he mounted.

حامل دین بود او محمول شد
قابل فرمان بد او مقبول شد

He was a bearer of the religion, and he became one who is borne;
he was an accepter of the command, and he became accepted.

تا کنون فرمان پذیرفتی ز شاه
بعد از این فرمان رساند بر سپاه

Until now, he was receiving commands from the King;
henceforth he delivers the commands to the people.

تا کنون اختر اثر کردی در او
بعد از این باشد امیر اختر او

Until now, the stars were influencing him;
henceforth he is the ruler of the stars.

گر ترا اشکال آید در نظر
پس تو شك داری در انْشَقَّ القمر

If perplexity arise in your sight, then you will have doubts concerning
The moon was cloven asunder.

تازه کن ایمان نه از گفت زبان
ای هوا را تازه کرده در نهان

Refresh your faith, not with talk of the tongue,
O you who hassecretly refreshed your desire.

تا هوا تازه ست ایمان تازه نیست
کاین هوا جز قفل آن دروازه نیست

So long as desire is fresh, faith is not fresh,
for it is this desire that locks that gate.

کرده‌ای تاویل حرف بکر را
خویش را تاویل کن نی ذکر را

You hast interpreted the virgin Word:
interpret yourself, not the Book.

بر هوا تاویل قرآن می‌کنی
پست و کژ شد از تو معنی سنی

You interpret the Qur'an according to your desire:
by you the sublime meaning is degraded and perverted.

زیافت تاویل رکیك مگس

The baseness of the foul interpretation given by the fly

آن مگس بر برگ کاه و بول خر
همچو کشتی‌بان همی‌افراشت سر

The fly was lifting up his head, like a pilot,
on a blade of straw a pool of ass's urine.

گفت من دریا و کشتی خوانده‌ام
مدتی در فکر آن می‌مانده‌ام

"I have called sea and ship," said he;
"I have been pondering over that for a long while.

اینك این دریا و این کشتی و من
مرد کشتیبان و اهل و رایزن

Look! Here is this sea and this ship,
and I am the pilot and skilled and judicious."

بر سر دریا همی‌راند او عمد
می‌نمودش آن قدر بیرون ز حد

He was propelling the raft on the "sea":
that quantity toss appeared to him illimitable.

بود بی‌حد آن چمین نسبت بدو
آن نظر که بیند آن را راست کو

That urine was boundless in relation to him:
where was the vision that should see it truly?

عالمش چندان بود کش بینش است
چشم چندین بحر هم چندینش است

His world extends as far as his sight reaches;
his eye is so big, his "sea" is big in the same proportion.

صاحب تاویل باطل چون مگس
وهم او بول خر و تصویر خس

So with the false interpreter: like the fly,
his imagination is ass's urine and his conception a straw.

گر مگس تاویل بگذارد به رای
آن مگس را بخت گرداند همای

If the fly leaves off interpreting by opinion,
Fortune will turn that fly into a pheonix (*humay*).

آن مگس نبود کش این عبرت بود
روح او نی در خور صورت بود

One who possesses this indication is not a fly:
his spirit is not analogous to his form.

تولیدن شیر از دیر آمدن خرگوش

How the lion roared wrathfully because the hare was late in coming.

همچو آن خرگوش کاو بر شیر زد
روح او کی بود اندر خورد قد

As the hare who struck against the lion:
how was his spirit analogous to his stature?

شیر می‌گفت از سر تیزی و خشم
کز ره گوشم عدو بر بست چشم

The lion from fury and rage was saying,
"By means of my ear the enemy has bound up my eye.

مکرهای جبریانم بسته کرد
تیغ چوبینشان تنم را خسته کرد

The tricks of the necessitarians have bound me;
their wooden sword has wounded my body.

زین سپس من نشنوم آن دمدمه
بانگ دیوان است و غولان آن همه

After this I will not hearken to their idle chatter:
all that is the cry of demons and ghouls.

بردران ای دل تو ایشان را مه‌ایست
پوستشان بر کن کشان جز پوست نیست

O my heart; tear them to pieces, do not lag;
rend their skins, for they have naught but skin."

پوست چه بود گفتهای رنگ رنگ
چون زره بر آب کش نبود درنگ

What is skin? Specious words,
like ripples on water which have no continuance.

این سخن چون پوست و معنی مغز دان
این سخن چون نقش و معنی همچو جان

Know that these words are as the skin, and the meaning is the kernel;
these words are as the form, and the meaning is like the spirit.

پوست باشد مغز بد را عیب پوش
مغز نیکو را ز غیرت غیب پوش

The skin hides the defect of the bad kernel;
it hides jealously the secrets of the good kernel.

چون قلم از باد بد دفتر ز آب
هر چه بنویسی فنا گردد شتاب

When the pen is of wind and the scroll of water,
whatever you write perishes speedily;

نقش آب است ار وفا جویی از آن
باز گردی دستهای خود گزان

It is written on water: if you seek constancy from it,
you will return biting your hands.

باد در مردم هوا و آرزوست
چون هوا بگذاشتی پیغام هوست

The wind in men is vanity and desire;
when you have abandoned vanity, is the message from Him.

خوش بود پیغامهای کردگار
کاو ز سر تا پای باشد پایدار

Sweet are the messages of the Maker,
for it from head to foot is enduring.

خطبه‌ی شاهان بگردد و آن کیا
جز کیا و خطبه‌های انبیا

The *khutbas* for kings changes, and their empire;
except the empire and *khutbas* (insignia) of the prophets,

ز آن که بوش پادشاهان از هواست
بار نامه‌ی انبیا از کبریاست

Because the pomp of kings is from vanity,
the glorious privilege of the prophets is from Majesty.

از درمها نام شاهان بر کنند
نام احمد تا ابد بر می‌زنند

The names of kings are removed from the dirhems,
the name of Ahmad is stamped on them for ever.

نام احمد نام جمله انبیاست
چون که صد آمد نود هم پیش ماست

The name of Ahmad is the name of all the prophets:
when the hundred comes, ninety is with us as well.

هم در بیان مکر خرگوش

Further setting forth the stratagem of the hare

در شدن خرگوش بس تاخیر کرد
مکر را با خویشتن تقریر کرد

The hare made much delay in going;
he rehearsed to himself the tricks.

در ره آمد بعد تاخیر دراز
تا به گوش شیر گوید یك دو راز

After long delay he came on the road,
that he might say one or two secrets into the ear of the lion.

تا چه عالمهاست در سودای عقل
تا چه با پهناست این دریای عقل

Think what worlds are in commerce with Reason!
How wide is this ocean of Reason!

صورت ما اندر این بحر عذاب
می‌دود چون کاسه‌ها بر روی آب

In this sweet ocean our forms are moving fast,
like cups on the surface of water:

تا نشد پر بر سر دریا چو طشت
چون که پر شد طشت در وی غرق گشت

Until they become full, like bowls on the top of the sea,
when the bowl is filled it sinks.

عقل پنهان است و ظاهر عالمی
صورت ما موج یا از وی نمی

Reason is hidden, and a world is visible:
our forms are the waves or a spray of it.

هر چه صورت می وسیلت سازدش
ز آن وسیلت بحر دور اندازدش

Whatever the form makes a means of approach to Reason,
by that means the ocean casts it far away.

تا نبیند دل دهنده‌ی راز را
تا نبیند تیر دور انداز را

So long as the heart does not see the Giver of conscience,
so long as the arrow does not see the far-shooting Archer,

اسب خود را یاوه داند وز ستیز
می‌دواند اسب خود در راه تیز

He thinks his horse is lost,
though he is obstinately speeding his horse on the road.

اسب خود را یاوه داند آن جواد
و اسب خود او را کشان کرده چو باد

That fine fellow thinks his horse is lost,
while his horse is sweeping him onward like the wind.

در فغان و جستجو آن خیره‌سر
هر طرف پرسان و جویان دربدر

In lamentation and inquiry that scatterbrain from door to door
in every direction, asking and searching:

کان که دزدید اسب ما را کو و کیست
این که زیر ران تست ای خواجه چیست

"Where and who is he that stole my horse?"
What is this under your thigh, O master?

آری این اسب است لیك این اسب کو
با خود آ ای شهسوار اسب جو

"Yes, this is the horse, but where is the horse?"
O dexterous rider in search of your horse, come to yourself!

جان ز پیدایی و نزدیکی است گم
چون شکم پر آب و لب خشکی چو خم

The Jaan is lost because of its being so manifest and near:
how, having your belly full of water, are you dry-lipped like a jar?

کی ببینی سرخ و سبز و فور را
تا نبینی پیش از این سه نور را

How will you see red and green and grey,
unless before these three you see the light?

لیك چون در رنگ گم شد هوش تو
شد ز نور آن رنگها رو پوش تو

But since your mind was lost in the colour,
those colours became to you a veil from the light.

چون که شب آن رنگها مستور بود
پس بدیدی دید رنگ از نور بود

Inasmuch as at night those colours were hidden,
you saw that your vision of the colour was from the light.

نیست دید رنگ بی‌نور برون
همچنین رنگ خیال اندرون

There is no vision of colour without the external light:
even so it is with the colour of inward imagining.

این برون از آفتاب و از سها
و اندرون از عکس انوار علی

This outward is from the sun and from Suha,
while the inward is from the reflection of the beams of Glory.

نور نور چشم خود نور دل است
نور چشم از نور دلها حاصل است

The light which gives light to the eye is in truth the light of the heart:
the light of the eye is produced by the light of hearts.

باز نور نور دل نور خداست
کاو ز نور عقل و حس پاك و جداست

Again, the light which gives light to the heart is the Light of God,
which is pure and separate from the light of intellect and sense.

شب نبد نوری ندیدی رنگها
پس به ضد نور پیدا شد ترا

At night there was no light: you did not see the colour;
then it was made manifest by the opposite of light.

دیدن نور است آن گه دید رنگ
وین به ضد نور دانی بی‌درنگ

Comes the seeing of light, then the seeing of colour;
and this you know immediately by the opposite of light.

رنج و غم را حق پی آن آفرید
تا بدین ضد خوش دلی آید پدید

God created pain and sorrow for the purpose
that happiness might be made manifest by means of this opposite.

پس نهانیها به ضد پیدا شود
چون که حق را نیست ضد پنهان بود

Hidden things, then, are manifested by means of their opposite;
since God has no opposite, He is hidden;

که نظر بر نور بود آن گه به رنگ
ضد به ضد پیدا بود چون روم و زنگ

For the sight fell on the light, then on the colour:
opposite is made manifest by opposite, like Greeks and Ethiopians

پس به ضد نور دانستی تو نور
ضد ضد را می‌نماید در صدور

Therefore you knew light by its opposite:
opposite reveals opposite in coming forth.

نور حق را نیست ضدی در وجود
تا به ضد او را توان پیدا نمود

The Light of God has no opposite in existence, that by means of that
opposite it should be possible to make Him manifest:

لاجرم أبصارنا لا تدرکه
و هو یدرك بین تو از موسی و که

Necessarily our eyes do not perceive Him, though He perceives:
see this from Moses and the mountain.

صورت از معنی چو شیر از بیشه دان
یا چو آواز و سخن ز اندیشه دان

Know that form springs from spirit as the lion from the jungle,
or as voice and speech from thought.

این سخن و آواز از اندیشه خاست
تو ندانی بحر اندیشه کجاست

This speech and voice arose from thought;
you know not where the sea of thought is,

لیك چون موج سخن دیدی لطیف
بحر آن دانی که باشد هم شریف

But since you have seen that the waves of speech are fair,
you know that their sea also is noble.

چون ز دانش موج اندیشه بتاخت
از سخن و آواز او صورت بساخت

When the waves of thought sped on from Wisdom,
it made the form of speech and voice.

از سخن صورت بزاد و باز مرد
موج خود را باز اندر بحر برد

The form was born of the Word and died again,
the wave drew itself back into the sea.

صورت از بی‌صورتی آمد برون
باز شد که إِنَّا إِلَيْهِ راجعون

The form came forth from Formlessness and went back,
for *Verily unto Him are we returning*.

پس ترا هر لحظه مرگ و رجعتی است
مصطفی فرمود دنیا ساعتی است

Every instant, then, you are dying and returning:
'Mustafa declared that this world is a moment.

فکر ما تیری است از هو در هوا
در هوا کی پاید آید تا خدا

Our thought is an arrow from Him (*Hu*) into the air (*hawa*):
how should it stay in the air? It comes to God.

هر نفس نو می‌شود دنیا و ما
بی‌خبر از نو شدن اندر بقا

Every moment the world is renewed,
and we are unaware of its being renewed whilst it remains.

عمر همچون جوی نو نو می‌رسد
مستمری می‌نماید در جسد

Life is ever arriving anew, like the stream,
though in the body it has the semblance of continuity.

آن ز تیری مستمر شکل آمده ست
چون شرر کش تیز جنبانی به دست

From its swiftness it appears continuous,
like the spark which you whirl rapidly with your hand.

شاخ آتش را بجنبانی به ساز
در نظر آتش نماید بس دراز

If you whirl a firebrand with dexterity,
it appears to the sight as a very long fire.

این درازی مدت از تیزی صنع
می‌نماید سرعت انگیزی صنع

The swift motion produced by the action of God
presents this length of duration as from the rapidity of Divine action.

طالب این سر اگر علامه‌ای است
نك حسام الدین که سامی نامه‌ای است

Even if the seeker of this mystery is an exceedingly learned man,
"Lo, Husamu'ddin, who is a sublime book."

رسیدن خرگوش به شیر و خشم شیر بر وی

The hare’s coming to the lion and the lion’s anger with him.

شیر اندر آتش و در خشم و شور
دید کان خرگوش می‌آید ز دور

The lion, incensed and wrathful and frantic,
saw the hare coming from afar,

می‌دود بی‌دهشت و گستاخ او
خشمگین و تند و تیز و ترش رو

Running undismayed and confidently,
looking angry and fierce and fell and sour,

کز شکسته آمدن تهمت بود
وز دلیری دفع هر ریبت بود

For by coming humbly suspicion would be,
while by boldness every cause of doubt would be removed.

چون رسید او پیشتر نزدیك صف
بانگ بر زد شیرهای ای ناخلف

When he came further on, near to the “shoe-row,”
the lion shouted— “Ha, villain!

من که گاوان را ز هم بدریده‌ام
من که گوش پیل نر مالیده‌ام

I who have torn oxen limb from limb,
I who have rubbed the ear of the ferocious elephant—

نیم خرگوشی که باشد که چنین
امر ما را افکند او بر زمین

Who is a half-witted hare,
that he should throw on the ground my command? “

ترك خواب غفلت خرگوش کن
غره‌ی این شیر ای خر گوش کن

Abandon the hare’s slumber and heedlessness!
Give ear, O donkey, to the roaring of this lion!

عذر گفتن خرگوش

The hare’s apology

گفت خرگوش الامان عذریم هست
گر دهد عفو خداوندیت دست

“Mercy!” cried the hare,”
I have an excuse, if your Lordship’s pardon come to my aid.”

گفت چه عذر ای قصور ابلهان
این زمان آیند در پیش شهان

“What excuse? “Said he. “Oh, the cleverness of fools!”
Is this the time for them to come into the presence of kings?

مرغ بی‌وقتی سرت باید برید
عذر احمق را نمی شاید شنید

You are an untimely bird: your head must be cut off.
One ought not to hear the excuse of a fool.

عذر احمق بدتر از جرمش بود
عذر نادان زهر هر دانش بود

The fool’s excuse is worse than his crime;
the excuse of the ignorant is the poison that kills wisdom.

عذرت ای خرگوش از دانش تهی
من چه خرگوشم که در گوشم نهی

Your excuse, O hare, is devoid of wisdom:
what hare am I that you should put it in my ear? “

گفت ای شه ناکسی را کس شمار
عذر استم دیده‌ای را گوش دار

“O king,” he replied, “account a worthless one to be worthy:
listen to the excuse of one who has suffered oppression.

خاص از بهر زکات جاه خود
گمرهی را تو مران از راه خود

In particular, as an alms for your high estate,
do not drive out of your way one whose way is lost.

بحر کاو آبی به هر جو می‌دهد
هر خسی را بر سر و رو می‌نهد

The ocean, which gives some water to every stream,
carries on its head and face every piece of rubbish.

کم نخواهد گشت دریا زین کرم
از کرم دریا نگردد بیش و کم

By this bounty the sea will not become less:
the sea is neither increased nor diminished by its bounty."

گفت دارم من کرم بر جای او
جامه‌ی هر کس برم بالای او

The lion said, "I will bestow bounty in its place,
I will cut every one's clothes according to his stature."

گفت بشنو گر نباشم جای لطف
سر نهادم پیش اژدرهای عنف

"Listen," cried the hare, "if I am not a fit object for grace,
I lay my head before the dragon of violence.

من به وقت چاشت در راه آمدم
با رفیق خود سوی شاه آمدم

At breakfast-time I set out on the way,
I came towards the king with my comrade.

با من از بهر تو خرگوشی دگر
جفت و همره کرده بودند آن نفر

That party had appointed, for your sake,
another hare to go along with me as consort and companion.

شیری اندر راه قصد بنده کرد
قصد هر دو همره آینده کرد

On the road a lion attacked your humble slave,
attacked both the companions in travel who were coming.

گفتمش ما بنده‌ی شاهنشه‌ایم
خواجه‌تاشان که آن درگه‌ایم

I said to him, we are the slaves of the King of kings,
the lowly fellow-servants of that court.'

گفت شاهنشه که باشد شرم دار
پیش من تو یاد هر ناکس میار

He said, ' The King of kings! Who is he? Be ashamed!
Do not make mention of every base loon in my presence.

هم ترا و هم شهت را بر درم
گر تو با یارت بگردید از درم

Both you and your king I will tear to pieces,
if you and your friend turn back from my door.'

گفتمش بگذار تا بار دگر
روی شه بینم برم از تو خبر

I said to him, ' Let me behold once more the face of the king
and bear the news of you.'

گفت همره را گرو نه پیش من
ور نه قربانی تو اندر کیش من

He said, 'Place your comrade with me as a pledge;
otherwise, you are a sacrifice according to my law.'

لابه کردیمش بسی سودی نکرد
یار من بستد مرا بگذاشت فرد

We entreated him much: it was no use.
He seized my friend and left me to go alone.

یارم از زفتی دو چندان بد که من
هم به لطف و هم به خوبی هم به تن

My friend, from his plumpness,
made three of me both in comeliness and beauty and body.

بعد از این ز آن شیر این ره بسته شد
رشته‌ی ایمان ما بگسسته شد

Henceforth this road is barred by that lion:
the thread of our covenants is broken.

از وظیفه بعد از این اومید بر
حق همی‌گویم ترا و الحق مر

Cut off hope of the allowance henceforth;
I am telling you the truth, and truth is bitter.

گر وظیفه بایدت ره پاك كن
هین بیا و دفع آن بی‌باك كن

If you want the allowance, clear the way!
Hey, come on and repel that irreverent one!"

جواب گفتن شیر خرگوش را و روان شدن با او

How the lion answered the hare and set off with him.

گفت بسم الله بیا تا او کجاست
پیش در شو گر همی‌گویی تو راست

"Come on in God's name," said he, "let me see where he is!
Go in front, if you are speaking truth,

تا سزای او و صد چون او دهم
ور دروغ است این سزای تو دهم

That I may give him and a hundred like him the punishment they deserve
or if this is a lie, that I may give your deserts to you."

اندر آمد چون قلاووزی به پیش
تا برد او را به سوی دام خویش

The hare set out on the way, in front like a guide,
that he might lead him towards his snare,

سوی چاهی کاو نشانش کرده بود
چاه مغ را دام جانش کرده بود

Towards the well which he had designated:
he had made the deep well a snare for his life

می‌شدند این هر دو تا نزدیك چاه
اینت خرگوشی چو آبی زیر کاه

These two were going until they neared the well.
Look, a hare as water under straw.

آب کاهی را به هامون می‌برد
آب کوهی را عجب چون می‌برد

The water bears a blade of straw to the plain:
how, I wonder, will the straw bear away a mountain?

دام مکر او کمند شیر بود
طرفه خرگوشی که شیری می‌ربود

The snare of his guile was a noose for the lion:
a marvellous hare, who was carrying off a lion!

موسیی فرعون را با رود نیل
می‌کشد با لشکر و جمع ثقیل

A Moses draws Pharaoh, with his army and mighty host,
into the river Nile;

پشه‌ای نمرود را با نیم پر
می‌شکافد بی‌محابا درز سر

A single gnat with half a wing
cleaves intrepidly the suture of Nimrod's skull.

حال آن کاو قول دشمن را شنود
بین جزای آن که شد یار حسود

Behold the state of him who listened to the words of his enemy,
and the retribution of him who became the friend of the envious one

حال فرعونی که هامان را شنود
حال نمرودی که شیطان را شنود

The state of a Pharaoh who hearkened to Haman,
and the state of a Nimrod who hearkened to Satan

دشمن ار چه دوستانه گویدت
دام دان گر چه ز دانه گویدت

Even if the enemy speaks to you in a friendly tone, know the snare,
though he speaks to you of the grain.

گر ترا قندی دهد آن زهر دان
گر به تن لطفی کند آن قهر دان

If he gives you some candy, regard it as poison;
if he does a kindness to your body, regard it as cruelty.

چون قضا آید نبینی غیر پوست
دشمنان را باز نشناسی ز دوست

When the result comes to pass, you see nothing but the skin:
you do not distinguish enemies from friends.

چون چنین شد ابتهال آغاز کن
ناله و تسبیح و روزه ساز کن

Since the case is thus, begin humble supplication;
set about lamenting and glorifying and fasting.

ناله می‌کن کای تو علام الغیوب
زیر سنگ مکر بد ما را مکوب

Lament continually, crying, "O You who well know the hidden things,
do not crush us beneath the stone of evil contrivance.

گر سگی کردیم ای شیر آفرین
شیر را مگمار بر ما زین کمین

O Creator of the lion, if we have wrought currishness,
do not set the lion on us from this covert.

آب خوش را صورت آتش مده
اندر آتش صورت آبی منه

Do not give to sweet water the form of fire;
do not put upon fire the form of water.

از شراب قهر چون مستی دهی
نیستها را صورت هستی دهی

When You make drunk with the wine of Your wrath,
You give to things non-existent the form of existence."

چیست مستی بند چشم از دید چشم
تا نماید سنگ گوهر پشم یشم

What is drunkenness? That which binds the eye from eyesight,
so that a stone appears a jewel, and wool (*pashm*) a jasper (*yashm*).

چیست مستی حسها مبدل شدن
چوب گز اندر نظر صندل شدن

What is drunkenness? The perversion of the senses,
the change of tamarisk-wood into sandal-wood in the sight

قصه‌ی هدهد و سلیمان در بیان آن که چون قضا آید چشمهای روشن بسته شود

Story of the hoopoe and Solomon, showing that when the Divine destiny comes to pass, clear eyes are sealed.

چون سلیمان را سراپرده زدند
جمله مرغانش به خدمت آمدند

When the tent-pavilion was pitched for Solomon,
the birds came before him to pay obeisance.

هم زبان و محرم خود یافتند
پیش او یك یك به جان بشتافتند

They found speaking the same tongue and familiar with them:
one by one they sped with soul into his presence.

جمله مرغان ترك كرده جيك جيك
با سليمان گشته افصح من اخيك

All the birds, having ceased from twittering,
with Solomon became more distinct than your own brother.

هم زبانی خویشی و پیوندی است
مرد با نامحرمان چون بندی است

To speak the same tongue is a kinship and affinity:
a man, with those in whom he cannot confide, is like a prisoner in chains.

ای بسا هندو و ترك هم زبان
ای بسا دو ترك چون بیگانگان

Oh, many are the Indians and Turks that speak the same tongue;
oh, many the pair of Turks that are as strangers.

پس زبان محرمی خود دیگر است
هم دلی از هم زبانی بهتر است

Therefore the tongue of mutual understanding is different indeed:
to be one in heart is better than to be one in tongue.

غیر نطق و غیر ایما و سجل
صد هزاران ترجمان خیزد ز دل

Without speech and without sign or scroll,
hundreds of thousands of interpreters arise from the heart.

جمله مرغان هر یکی اسرار خود
از هنر وز دانش و از کار خود

The birds, all and each, their secrets
of skill and knowledge and practice

با سلیمان یك به یك وامی‌نمود
از برای عرضه خود را می‌ستود

Were revealing, one by one, to Solomon,
and were praising themselves by way of submitting a request,

از تکبر نی و از هستی خویش
بهر آن تا ره دهد او را به پیش

Not from pride and self-conceit,
in order that he might give them access to him.

چون بباید برده‌ای را خواجه‌ای
عرضه دارد از هنر دیباجه‌ای

When a captive wants a lord,
he offers a preface of his talent;

چون که دارد از خریداریش ننگ
خود کند بیمار و کر و شل و لنگ

When he is ashamed (disgusted) at his buying him,
he makes himself out to be sick and palsied and deaf and lame.

نوبت هدهد رسید و پیشه‌اش
و آن بیان صنعت و اندیشه‌اش

The turn came for the hoopoe and his craft
and the explanation of his skill and thoughtfulness.

گفت ای شه یك هنر کان کهتر است
باز گویم گفت کوته بهتر است

"O king," said he, "I will declare one talent, which is an inferior one ;
it is better to speak briefly."

گفت بر گو تا کدام است آن هنر
گفت من آن گه که باشم اوج بر

"Tell on," said Solomon; "let me hear what talent that is."
The hoopoe said, "At the time when I am at the zenith,

بنگرم از اوج با چشم یقین
من ببینم آب در قعر زمین

I gaze from the zenith with the eye of certainty
and I see the water at the bottom of the earth,

تا کجایست و چه عمق استش چه رنگ
از چه می‌جوشد ز خاکی یا ز سنگ

So that where it is and what is its depth; what its colour is,
whence it gushes forth—from clay or from rock.

ای سلیمان بهر لشکرگاه را
در سفر می‌دار این آگاه را

O Solomon, for the sake of your army's camping place
keep this wise one on your expeditions."

پس سلیمان گفت ای نیکو رفیق
در بیابانهای بی‌آب عمیق

Then said Solomon, "O good companion
in waterless far-stretching wastes!"

طعنه‌ی زاغ در دعوی هدهد

How the crow impugned the claim of the hoopoe.

زاغ چون بشنود آمد از حسد
با سلیمان گفت کاو کژ گفت و بد

When the crow heard, from jealousy he came and said to Solomon,
"He has spoken false and ill.

از ادب نبود به پیش شه مقال
خاصه خود لاف دروغین و محال

It is not respectful to speak in the king's presence,
in particular lying and absurd self-praise.

گر مر او را این نظر بودی مدام
چون ندیدی زیر مشتی خاك دام

If he had always had this sight,
how would not he have seen the snare beneath a handful of earth?

چون گرفتار آمدی در دام او
چون قفس اندر شدی ناکام او

How would he have been caught in the snare?
How would he have gone into the cage willy-nilly? "

پس سلیمان گفت ای هدهد رواست
کز تو در اول قدح این درد خاست

Then Solomon said: "O hoopoe is it right
that these dregs have risen from you at the first cup?

چون نمایی مستی ای خورده تو دوغ
پیش من لافی زنی آن گه دروغ

O you who have drunk buttermilk, how do you pretend intoxication
and brag in my presence and tell lies besides?"

جواب گفتن هدهد طعنه‌ی زاغ را

The hoopoe's answer to the attack of the crow

گفت ای شه بر من عور گدای
قول دشمن مشنو از بهر خدای

He said, "O king, for God's sake do not listen
to the enemy's words against me, bare beggar as I am.

گر به بطلان است دعوی کردنم
من نهادم سر ببر این گردنم

If this which I claim is not true, I lay my head:
sever this neck of mine.

زاغ کاو حکم قضا را منکر است
گر هزاران عقل دارد کافر است

The crow, who disbelieves in the authority of the Divine destiny,
is an infidel, though he have thousands of wits.

در تو تا کافی بود از کافران
جای گند و شهوتی چون کاف ران

While there is in you a single *k* from the *kafiran* (infidels),
you are the seat of stench and lust, the crack between the legs.

من ببینم دام را اندر هوا
گر نپوشد چشم عقلم را قضا

I see the snare in the air, if the Divine destiny
does not muffle the eye of my intelligence.

چون قضا آید شود دانش به خواب
مه سیه گردد بگیرد آفتاب

When the Divine destiny comes, wisdom goes to sleep,
the moon becomes black, the sun is stopped.

از قضا این تعبیه کی نادر است
از قضا دان کاو قضا را منکر است

How is this disposal by the Divine destiny singular?' Know that it is
by the Divine destiny that he disbelieves in the Divine destiny.

قصه‌ی آدم علیه السلام و بستن قضا نظر او را از مراعات صریح نهی و ترك تاویل

The story of Adam, on whom be peace, and how the Divine destiny sealed up his sight so that he failed to observe the plain meaning of the prohibition and to refrain from interpreting it.

بو البشر کاو علم الاسما بگ است
صد هزاران علمش اندر هر رگ است

The father of mankind, who is the lord of *He taught the Names,*
has hundreds of thousands of sciences in every vein.

اسم هر چیزی چنان کان چیز هست
تا به پایان جان او را داد دست

To his soul accrued the name of every thing,
even as that thing exists unto the end.

هر لقب کاو داد آن مبدل نشد
آن که چستش خواند او کاهل نشد

No title that he gave became changed:
that one whom he called 'brisk' did not become 'lazy.'

هر که آخر مومن است اول بدید
هر که آخر کافر او را شد پدید

Whoso is a believer at the last, he saw at the first;
whoso is an infidel at the last, to him it became manifest.

اسم هر چیزی تو از دانا شنو
سر رمز علم الاسما شنو

Do you hear the name of every thing from the knower:
hear the inmost meaning of the mystery of *He taught the Names.*

اسم هر چیزی بر ما ظاهرش
اسم هر چیزی بر خالق سرش

With us, the name of every thing is its outward;
with the Creator, the name of every thing is its inward.

نزد موسی نام چوبش بد عصا
نزد خالق بود نامش اژدها

In the eyes of Moses the name of his rod was 'staff';
in the eyes of the Creator its name was 'dragon'.

بد عمر را نام اینجا بت پرست
لیك مومن بود نامش در الست

Here the name of Umar was 'idolater,'
but in *Alast* his name was 'believer.'

آن که بد نزدیك ما نامش منی
پیش حق این نقش بد که با منی

That of which the name, with us, was 'seed'
was, in the sight of God, you who are at this moment beside me.

صورتی بود این منی اندر عدم
پیش حق موجود نه بیش و نه کم

This 'seed' was a form in non-existence,
existent with God, neither more nor less.

حاصل آن آمد حقیقت نام ما
پیش حضرت کان بود انجام ما

In brief, that which is our end
is really our name with God.

مرد را بر عاقبت نامی نهد
نه بر آن کاو عاریت نامی نهد

He bestows on a man a name according to his final state,
not according to that to which He gives the name of 'a loan.'

چشم آدم چون به نور پاك دید
جان و سر نامها گشتش پدید

Inasmuch as the eye of Adam saw by means of the Pure Light,
the soul and inmost sense of the names became evident to him.

چون ملك انوار حق در وی بیافت
در سجود افتاد و در خدمت شتافت

Since the angels perceived in him the rays of God,
they fell in worship and hastened to do homage.

مدح این آدم که نامش می‌برم
قاصرم گر تا قیامت بشمرم

The Adam like this whose name I am celebrating,
if I praise till the Resurrection, I fall short.

این همه دانست و چون آمد قضا
دانش یك نهی شد بر وی خطا

All this he knew; when the Divine destiny came,
he was at fault in the knowledge of a single prohibition,

کای عجب نهی از پی تحریم بود
یا به تاویلی بد و توهیم بود

Wondering whether the prohibition was for the purpose of making unlawful, or
whether it admitted of an interpretation and was a cause of perplexity.

در دلش تاویل چون ترجیح یافت
طبع در حیرت سوی گندم شتافت

When interpretation prevailed in his heart,
his nature hastened in bewilderment towards the wheat

باغبان را خار چون در پای رفت
دزد فرصت یافت، کالا برد تفت

When the thorn went into the foot of the gardener,
the thief found an opportunity and quickly carried off the goods.

چون ز حیرت رست باز آمد به راه
دید برده دزد رخت از کارگاه

As soon as he escaped from bewilderment, he returned into the road;
he saw that the thief had carried off the dress from the bazaar stall.

ربنا إنا ظلمنا گفت و آه
یعنی آمد ظلمت و گم گشت راه

He cried, '*O Lord*, *we have done wrong*,' and 'Alas,'
that is to say, 'darkness came and the way was lost.'

پس قضا ابری بود خورشید پوش
شیر و اژدرها شود زو همچو موش

This Divine destiny is a cloud that covers the sun:
thereby lions and dragons become as mice.

من اگر دامی نبینم گاه حکم
من نه تنها جاهلم در راه حکم

If I do not see a snare in the hour of Divine ordainment,
it is not I alone who am ignorant in the course of Divine ordainment."

ای خنك آن کاو نکو کاری گرفت
زور را بگذاشت او زاری گرفت

Oh, happy he that clung to righteousness,
he let strength go and took to supplication!

گر قضا پوشد سیه همچون شبت
هم قضا دستت بگیرد عاقبت

If the Divine destiny shrouds you in black like night,
yet the Divine destiny will take your hand at the last.

گر قضا صد بار قصد جان کند
هم قضا جانت دهد درمان کند

If the Divine destiny a hundred times attempts your life,
yet the Divine destiny gives you life and heals you.

این قضا صد بار اگر راهت زند
بر فراز چرخ خرگاهت زند

This Divine destiny, if a hundred times it waylays you,
pitches your tent on the top of Heaven.

از کرم دان این که می‌ترساندت
تا به ملك ایمنی بنشاندت

Know that this is from the loving-kindness, that He terrifies you
in order that He may establish you in the kingdom of Iman.

این سخن پایان ندارد گشت دیر
گوش کن تو قصه‌ی خرگوش و شیر

This subject has no end. It is late.
Listen to the story of the hare and the lion.

پای واپس کشیدن خرگوش از شیر چون نزدیك چاه رسید

How the hare drew back from the lion when he approached the well.

چون که نزد چاه آمد شیر دید
کز ره آن خرگوش ماند و پا کشید

When the lion came near the well,
he saw that the hare lagged on the way and stepped back.

گفت پا واپس کشیدی تو چرا
پای را واپس مکش پیش اندر آ

He said, “Why have you stepped back?
Do not step back, come on!”

گفت کو پایم که دست و پای رفت
جان من لرزید و دل از جای رفت

The hare said, “Where is my foot? For hand and foot are gone.
My soul trembles and my heart has fled.

رنگ رویم را نمی‌بینی چو زر
ز اندرون خود می‌دهد رنگم خبر

Do you not the colour of my face as gold?
My colour indeed is giving knowledge of my inward state.

حق چو سیما را معرف خوانده است
چشم عارف سوی سیما مانده است

Since God has called the sign informative,
the eye of the gnostic has remained turned towards the sign.

رنگ و بو غماز آمد چون جرس
از فرس آگه کند بانگ فرس

Colour and scent are significant like a bell:
the neigh of a horse makes acquainted with the horse.

بانگ هر چیزی رساند زو خبر
تا بدانی بانگ خر از بانگ در

The sound made by any thing conveys knowledge of it,
so that you may distinguish the bray of an ass from the creak of a door.

گفت پیغمبر به تمییز کسان
مرء مخفی لدی طی اللسان

Touching the discrimination of persons, the Prophet said,
‘A man is hidden when his tongue is folded up.’

رنگ رو از حال دل دارد نشان
رحمتم کن مهر من در دل نشان

The colour of the face indicates the state of the heart:
have pity on me, implant love of me in your heart.

رنگ روی سرخ دارد بانگ شکر
بانگ روی زرد باشد صبر و نکر

A red complexion has the sound of thankfulness;
the sound of a pale complexion is patience and deceit.

در من آمد آن که دست و پا برد
رنگ رو و قوت و سیما برد

There has come upon me that which took away hand and foot,
took away colour of face and strength and mark ;

آن که در هر چه در آید بشکند
هر درخت از بیخ و بن او بر کند

That which shatters every thing it comes upon,
tears up every tree from root and bottom;

در من آمد آن که از وی گشت مات
آدمی و جانور جامد نبات

There has come upon me that by which man, animal,
mineral and plants have been checkmated.

این خود اجزایند کلیات از او
زرد کرده رنگ و فاسد کرده بو

These indeed are parts; wholes are by him
made yellow in hue and corrupt in odour,

تا جهان گه صابر است و گه شکور
بوستان گه حله پوشد گاه عور

So that the world is now patient, now thankful;
the garden now puts on a robe and again is bare.

آفتابی کاو بر آید نارگون
ساعتی دیگر شود او سر نگون

The sun, which rises fire-coloured,
at another hour, sinks headlong.

اختران تافته بر چار طاق
لحظه لحظه مبتلای احتراق

Stars shining in the four quarters are,
from time to time, afflicted with burning.

ماه کاو افزود ز اختر در جمال
شد ز رنج دق او همچون خیال

The moon, which excels the stars in beauty,
becomes like a phantom from the malady of a hectic fever.

این زمین با سکون با ادب
اندر آرد زلزله‌ش در لرز تب

This earth, quiet and controlled,
is thrown by earthquakes into feverish tremors.

ای بسا که زین بلای مرده‌ریگ
گشته است اندر جهان او خرد و ریگ

Oh, from this inherited woe many a mountain in the world
has become tiny fragments and sand.

این هوا با روح آمد مقترن
چون قضا آید وبا گشت و عفن

This air is conjoined with the spirit,
when the Divine destiny comes, it turns foul and stinking.

آب خوش کاو روح را همشیره شد
در غدیری زرد و تلخ و تیره شد

The sweet water that was a sister to the spirit,
in a pool, became yellow and bitter and turbid.

آتشی کاو باد دارد در بروت
هم یکی بادی بر او خواند یموت

The fire that has wind in its moustache—
a single puff of wind calls death upon it.

حال دریا ز اضطراب و جوش او
فهم کن تبدیلهای هوش او

The state of the sea from its agitation and commotion
perceive the changes of its mind.

چرخ سر گردان که اندر جستجوست
حال او چون حال فرزندان اوست

The whirling heaven, which is in seeking and searching—
its state is like the state of its children;

گه حضیض و گه میانه گاه اوج
اندر او از سعد و نحسی فوج فوج

Now nadir, now middle, now zenith:
therein are host on host of stars fortunate and unlucky.

از خود ای جزوی ز کلها مختلط
فهم می‌کن حالت هر منبسط

From yourself, O part made up of wholes;
apprehend the state of every simple (uncompounded) thing.

چون که کلیات را رنج است و درد
جزو ایشان چون نباشد روی زرد

Inasmuch as wholes suffer grief and pain,
how should their part not be pale-faced?

خاصه جزوی کاو ز اضداد است جمع
ز آب و خاك و آتش و باد است جمع

Especially a part which is composed of contraries—
of water and earth and fire and air

این عجب نبود که میش از گرگ جست
این عجب کاین میش دل در گرگ بست

It is no wonder that the sheep recoiled from the wolf;
the wonder is that this sheep set its heart on the wolf.

زندگانی آشتی ضدهاست
مرگ آن کاندر میانشان جنگ خاست

Life is the peace of contraries;
death is the fact that war arose between them.

لطف حق این شیر را و گور را
الف داده ست این دو ضد دور را

The grace of God has given amity to this lion and wild-ass
these two far distant contraries.

چون جهان رنجور و زندانی بود
چه عجب رنجور اگر فانی بود

Since the world is sick and a prisoner,
what wonder if the sick one is passing away?"

خواند بر شیر او از این رو پندها
گفت من پس مانده‌ام زین بندها

From this point of view he recited counsels to the lion.
"I have lagged behind," said he, "because of these bonds."

پرسیدن شیر از سبب پای واپس کشیدن خرگوش

How the lion asked the reason of the hare's drawing back.

شیر گفتش تو ز اسباب مرض
این سبب گو خاص کاین استم غرض

The lion said to him, "Amongst the causes of your malady
tell the special cause, for this is my object."

گفت آن شیر اندر این چه ساکن است
اندر این قلعه ز آفات ایمن است

"That lion," he said, "lives in this well:
within this fortress he is safe from harms."

قعر چه بگزید هر کی عاقل است
ز آن که در خلوت صفاهای دل است

Every one who is wise chose the bottom of the well,
because spiritual joys are in solitude.

ظلمت چه به که ظلمتهای خلق
سر نبرد آن کس که گیرد پای خلق

The darkness of the well is better than the dark shades of the world:
he that followed at the heels of the world never saved his head.

گفت پیش آ زخمم او را قاهر است
تو ببین کان شیر در چه حاضر است

"Come on," said the lion; "my blow subdues him:
see you whether that lion is in the well at present."

گفت من سوزیده‌ام ز آن آتشی
تو مگر اندر بر خویشم کشی

The hare answered, " I am consumed with that fieriness:
perhaps you will take me beside you,

تا بپشت تو من ای کان کرم
چشم بگشایم به چه در بنگرم

That with your support, O mine of generosity,
I may open my eyes and look into the well."

نظر کردن شیر در چاه و دیدن عکس خود را و آن خرگوش را

How the lion looked into the well and saw the reflection of himself and the hare in the water.

چون که شیر اندر بر خویشش کشید
در پناه شیر تا چه می‌دوید

When the lion took him to his side,
under the lion's protection he began to run towards the well.

چون که در چه بنگریدند اندر آب
اندر آب از شیر و او در تافت تاب

As soon as they looked at the water in the well,
there shone forth in the water the light from the lion and him.

شیر عکس خویش دید از آب تفت
شکل شیری در برش خرگوش زفت

The lion saw his own reflection:
from the water shone the image of a lion with a plump hare at his side.

چون که خصم خویش را در آب دید
مر و را بگذاشت و اندر چه جهید

When he beheld his adversary in the water,
he left him and sprang into the well.

در فتاد اندر چهی کاو کنده بود
ز آن که ظلمش در سرش آینده بود

He fell into the well which he had dug,
because his iniquity was coming on his own head.

چاه مظلم گشت ظلم ظالمان
این چنین گفتند جمله عالمان

The iniquity of evil-doers became a dark well:
so have said all the wise.

هر که ظالمتر چهش با هول‌تر
عدل فرموده ست بدتر را بتر

The more iniquitous one is, the more frightful is his well:
Justice has ordained worse for worse.

ای که تو از ظلم چاهی می‌کنی
دان که بهر خویش دامی می‌کنی

O you who from iniquity are digging a well,
you are making a snare for yourself.

گرد خود چون کرم پیله بر متن
بهر خود چه می‌کنی اندازه کن

Do not weave round yourself, like the silkworm.
You are digging a well for yourself: dig with moderation.

مر ضعیفان را تو بی‌خصمی مدان
از نبی ذا جاء نصر الله خوان

Deem not the weak to be without a champion:
recite from the Qur'an, *When the help of God shall come*.

گر تو پیلی خصم تو از تو رمید
نك جزا طیرا ابابیلت رسید

If you are an elephant and your foe fled from you,
lo, the retribution came upon you, *birds in flocks*.

گر ضعیفی در زمین خواهد امان
غلغل افتد در سپاه آسمان

If any poor man on the earth begs for mercy,
a loud tumult falls on the Host of Heaven.

گر بدندانش گزی پر خون کنی
درد دندانت بگیرد چون کنی

If you bite him with your teeth and make him bleed,
toothache will attack you—how will you do?

شیر خود را دید در چه وز غلو
خویش را نشناخت آن دم از عدو

The lion saw himself in the well, and in his fury
he did not know himself at that moment from the enemy.

عکس خود را او عدوی خویش دید
لا جرم بر خویش شمشیری کشید

He regarded his own reflection as his enemy:
necessarily he drew a sword against himself.

ای بسا ظلمی که بینی از کسان
خوی تو باشد در ایشان ای فلان

Oh, many an iniquity that you see in others
is your own nature in them, O reader!

اندر ایشان تافته هستی تو
از نفاق و ظلم و بد مستی تو

In them shone forth all that you are
in your hypocrisy and iniquity and insolence.

آن تویی و آن زخم بر خود می‌زنی
بر خود آن دم تار لعنت می‌تنی

You are that, and you are striking those blows at yourself:
it is yourself you are cursing at that moment.

در خود آن بد را نمی‌بینی عیان
ور نه دشمن بودیی خود را به جان

You do not see clearly the evil in yourself,
else you would hate yourself with your soul.

حمله بر خود می‌کنی ای ساده مرد
همچو آن شیری که بر خود حمله کرد

You are assaulting yourself, O simpleton,
like the lion who made a rush at himself.

چون به قعر خوی خود اندر رسی
پس بدانی کز تو بود آن ناکسی

When you reach the bottom of your own nature,
then you will know that that vileness was from yourself.

شیر را در قعر پیدا شد که بود
نقش او آن کش دگر کس می‌نمود

At the bottom it became manifest to the lion
that he who seemed to him to be another was his own image.

هر که دندان ضعیفی می‌کند
کار آن شیر غلط بین می‌کند

Whoever tears out the teeth of a poor wretch
is doing what the falsely-seeing lion did.

ای بدیده عکس بد بر روی عم
بد نه عم است آن تویی از خود مرم

O you who see the bad reflection on the face of your uncle,
it is not your uncle that is bad, it is you: do not run away from yourself!

مومنان آیینه‌ی همدیگرند
این خبر می‌از پیمبر آورند

The Faithful are mirrors to one another:
this saying is related from the Prophet.

پیش چشمت داشتی شیشه‌ی کبود
ز آن سبب عالم کبودت می‌نمود

You held a blue glass before your eye:
for that reason the world seemed to you to be blue.

گر نه کوری این کبودی دان ز خویش
خویش را بد گو، مگو کس را تو بیش

Unless you are blind, know that this blueness comes from yourself:
speak ill of yourself, speak no more ill of any one.

مومن ار ینظر بنور الله نبود
غیب مومن را برهنه چون نمود

If the true believer was not seeing by the Light of God,
how did things unseen appear naked to the true believer?

چون که تو ینظر بنار الله بدی
در بدی از نیکویی غافل شدی

Inasmuch as you were seeing by the Fire of God,
you did not discern the difference between good and evil.

اندك اندك آب بر آتش بزن
تا شود نار تو نور ای بو الحزن

Little by little throw water on the fire,
that your fire may become light, O man of sorrow!

تو بزن یا ربنا آب طهور
تا شود این نار عالم جمله نور

Throw, O Lord, the purifying water,
that this world-fire may become wholly light.

آب دریا جمله در فرمان تست
آب و آتش ای خداوند آن تست

All the water of the sea is under Your command;
water and fire, O Lord, are Yours.

گر تو خواهی آتش آب خوش شود
ور نخواهی آب هم آتش شود

If You will, fire becomes sweet water;
and if You will not, even water becomes fire.

این طلب در ما هم از ایجاد تست
رستن از بی‌داد یا رب داد تست

This search in us is also brought into existence by You;
deliverance from iniquity is Your gift, O Lord.

بی‌طلب تو این طلب‌مان داده‌ای
گنج احسان بر همه بگشاده‌ای

Without seeking You have given us this search,
You have given gifts without number and end.

مژده بردن خرگوش سوی نخجیران که شیر در چاه افتاد

How the hare brought to the beasts of chase the news that the lion had fallen into the well.

چون که خرگوش از رهایی شاد گشت
سوی نخجیران دوان شد تا به دشت

When the hare was gladdened by deliverance,
he began to run towards the beasts until the desert.

شیر را چون دید در چه کشته زار
چرخ می‌زد شادمان تا مرغزار

Having seen the lion miserably slain in the well,
he was skipping joyously all the way to the meadow,

دست می‌زد چون رهید از دست مرگ
سبز و رقصان در هوا چون شاخ و برگ

Clapping his hands because he had escaped from the hand of Death;
fresh and dancing in the air, like bough and leaf.

شاخ و برگ از حبس خاك آزاد شد
سر بر آورد و حریف باد شد

Bough and leaf were set free from the prison of earth,
lifted their heads, and became comrades of the wind;

برگها چون شاخ را بشکافتند
تا به بالای درخت اشتافتند

The leaves, when they had burst the bough,
made haste to reach the top of the tree;

با زبان شطاه شکر خدا
می‌سراید هر بر و برگی جدا

With the tongue of (*seed that put forth) its sprouts*
each fruit and tree severally is singing thanks to God,

که بپرورد اصل ما را ذو العطا
تا درخت استغلظ آمد و استوی

Saying, "The Bounteous Giver nourished our root
until the tree *grew big and stood upright.*"

جانهای بسته اندر آب و گل
چون رهند از آب و گلها شاد دل

The spirits bound in clay,
when they escape glad at heart from their clay,

در هوای عشق حق رقصان شوند
همچو قرص بدر بی‌نقصان شوند

Begin to dance in the air of Divine Love
and become flawless like the full moon's orb,

جسمشان در رقص و جانها خود مپرس
و آن که گرد جان از آنها خود مپرس

Their bodies dancing, and their souls—nay, do not ask;
and those things from which comes the soul's delight—nay, do not ask!

شیر را خرگوش در زندان نشاند
ننگ شیری کاو ز خرگوشی بماند

The hare lodged the lion in prison.
Shame on a lion who was discomfited by a hare!

در چنان ننگی و آن گه این عجب
فخر دین خواهد که گویندش لقب

He is in such a disgrace, and still—this is a wonder—
he would fain be addressed by the title of *Fakhr-i Din*.

ای تو شیری در تك این چاه فرد
نفس چون خرگوش خونت ریخت و خورد

O you lion that lies at the bottom of this lonely well,
your hare-like soul (*nafs)* has shed and drunk your blood;

نفس خرگوشت به صحرا در چرا
تو به قعر این چه چون و چرا

Your hare-soul is feeding in the desert;
you art at the bottom of this well of "How?" and "Why?"

سوی نخجیران دوید آن شیر گیر
کابشروا یا قوم إذ جاء البشیر

That lion-catcher ran towards the beasts, crying,
"Rejoice, O people, since the announcer of joy is come.

مژده مژده ای گروه عیش‌ساز
کان سگ دوزخ به دوزخ رفت باز

Glad news! Glad news, O company of merry-makers!
That hell-hound has gone back to Hell.

مژده مژده کان عدوی جانها
کند قهر خالقش دندانها

Glad news! Glad news! The enemy of your lives—
his teeth have been torn out by the vengeance of his Creator.

آن که از پنجه بسی سرها بکوفت
همچو خس جاروب مرگش هم بروفت

He who smote many heads with his claws—
him too the broom of Death has swept away like rubbish.”

جمع شدن نخجیران گرد خرگوش و ثنا گفتن او را

How the beasts gathered round the hare and spoke in praise of him.

جمع گشتند آن زمان جمله وحوش
شاد و خندان از طرب در ذوق و جوش

Then all the wild beasts assembled,
joyous and laughing gleefully in rapture and excitement.

حلقه کردند او چو شمعی در میان
سجده آوردند و گفتندش که هان

They formed a ring, he in the midst like a candle:
all the animals of the desert bowed to him.

تو فرشته‌ی آسمانی یا پری
نی تو عزراییل شیران نری

“Are you a heavenly angel or a peri?
No, you art the Azrael of fierce lions.

هر چه هستی جان ما قربان تست
دست بردی دست و بازویت درست

Whatever you art, our souls are offered in sacrifice to you.
You have prevailed. Health to your hand and arm!

راند حق این آب را در جوی تو
آفرین بر دست و بر بازوی تو

God turned this water into your stream.
Blessing on your hand and arm!

باز گو تا چون سگالیدی به مکر
آن عوان را چون بمالیدی به مکر

Explain how you did meditate with guile,
and how you did guilefully wipe out that ruffian.

باز گو تا قصه درمانها شود
باز گو تا مرهم جانها شود

Explain, in order that the tale may be the means of curing
explain that it may be a salve for our souls.

باز گو کز ظلم آن استم نما
صد هزاران زخم دارد جان ما

Explain! For in consequence of the iniquity of that tyrant
our souls have myriads of wounds.”

گفت تایید خدا بود ای مهان
ور نه خرگوشی که باشد در جهان

“O Sirs,” said he, “it was God’s aid;
else, who in the world is a hare?

قوتم بخشید و دل را نور داد
نور دل مر دست و پا را زور داد

He bestowed power on me and gave light to my heart:
the light in my heart gave strength to hand and foot.”

از بر حق می‌رسد تفضیلها
باز هم از حق رسد تبدیلها

From God come preferments,
from God also come changes.

حق به دور و نوبت این تایید را
می‌نماید اهل ظن و دید را

God in course and turn
is ever displaying this aid to doubters and seers.

هین به ملك نوبتی شادی مکن
ای تو بسته‌ی نوبت آزادی مکن

Take heed! Do not exult in a kingdom bestowed in turns. O you who
are the bondsman of Vicissitude, do not act as though you were free!

آن که ملکش برتر از نوبت تنند
برتر از هفت انجمش نوبت زنند

Those for whom is prepared a kingdom beyond change,
for them the drums are beaten beyond the Seven Planets.

برتر از نوبت ملوك باقی‌اند
دور دایم روحها با ساقی‌اند

Beyond change are the kings everlasting:
their spirits are circling with the Cupbearer perpetually.

ترك این شرب ار بگویی یك دو روز
در کنی اندر شراب خلد پوز

If you will renounce this drinking for a day or two,
you will dip your mouth in the drink of Paradise.

تفسیر رجعنا من الجهاد الاصغر الی الجهاد الاکبر

Commentary on "We have returned from the lesser jihad to the greater jihad."

ای شهان کشتیم ما خصم برون
ماند خصمی زو بتر در اندرون

O kings, we have slain the outward enemy,
there remains within a worse enemy than he.

کشتن این کار عقل و هوش نیست
شیر باطن سخره‌ی خرگوش نیست

To slay this is not the work of reason and intelligence:
the inward lion is not subdued by the hare.

دوزخ است این نفس و دوزخ اژدهاست
کاو به دریاها نگردد کم و کاست

This carnal self (*nafs*) is Hell, and Hell is a dragon
which is not diminished by oceans.

هفت دریا را در آشامد هنوز
کم نگردد سوزش آن خلق سوز

It would drink up the Seven Seas, and still
the blazing of that consumer of all creatures would not become less.

سنگها و کافران سنگ دل
اندر آیند اندر او زار و خجل

Stones and stony-hearted infidels enter it,
miserable and shamefaced,

هم نگردد ساکن از چندین غذا
تا ز حق آید مر او را این ندا

Still it is not appeased by all this food,
until there comes to it from God this call

سیر گشتی سیر گوید نی هنوز
اینت آتش اینت تابش اینت سوز

"Are you filled, are you filled?" It says, "Not yet;
lo, here is the fire, here is the glow, here is the burning!"

عالمی را لقمه کرد و در کشید
معده‌اش نعره زنان هَلْ مِنْ مزید

It made a mouthful of and swallowed a whole world,
its belly crying aloud, "*Is there any more*?"

حق قدم بر وی نهد از لا مکان
آن گه او ساکن شود از کن فکان

God, from where place is not, sets His foot on it:
then it subsides at *Be, and it was*.

چون که جزو دوزخ است این نفس ما
طبع کل دارد همیشه جزوها

Inasmuch as this self of ours is a part of Hell,
and all parts have the nature of the whole,

این قدم حق را بود کاو را کشد
غیر حق خود کی کمان او کشد

To God belongs this foot to kill it:
who, indeed, but God should draw its bow?

در کمان ننهند الا تیر راست
این کمان را باژگون کژ تیرهاست

Only the straight arrow is put on the bow,
this bow has arrows bent back and crooked.

راست شو چون تیر و واره از کمان
کز کمان هر راست بجهد بی‌گمان

Be straight, like an arrow, and escape from the bow,
for without doubt every straight will fly from the bow.

چون که واگشتم ز پیکار برون
روی آوردم به پیکار درون

When I turned back from the outer warfare,
I set my face towards the inner warfare.

قد رجعنا من جهاد الاصغریم
با نبی اندر جهاد اکبریم

We have returned from the lesser Jihad,
we are engaged along with the Prophet in the greater Jihad.

قوت از حق خواهم و توفیق و لاف
تا به سوزن بر کنم این کوه قاف

I pray God to grant me strength and aid and boasting,
that I may root up with a needle this mountain of Qaf.

سهل شیری دان که صفها بشکند
شیر آن است آن که خود را بشکند

Deem of small account the lion that breaks the ranks:
the lion is he that breaks himself.

آمدن رسول روم تا نزد امیر المومنین عمر رضی الله عنه و دیدن او کرامات عمر رضی الله عنه

How the ambassador of Rum came to the Commander of the Faithful, `Umar, may God be well-pleased with him, and witnessed the gifts of grace with which 'Umar, may God be well-pleased with him, was endowed.

تا عمر آمد ز قیصر یك رسول
در مدینه از بیابان نغول

To `Umar in Medina there came through the wide desert
an ambassador from the Emperor of Rum

گفت کو قصر خلیفه ای حشم
تا من اسب و رخت را آن جا کشم

He said, "O you attendants, where is the palace of the Caliph,
that I may take my horse and baggage there?"

قوم گفتندش که او را قصر نیست
مر عمر را قصر، جان روشنی است

The folk said to him, "He has no (jaan i roshan) palace:
`Umar's palace is an illumined spirit.

گر چه از میری و را آوازه‌ای است
همچو درویشان مر او را کازه‌ای است

Though he has renown from being Commander,
he has a hut, like the poor.

ای برادر چون ببینی قصر او
چون که در چشم دلت رسته ست مو

O brother, how will you behold his palace,
when hair has grown in the eye of your heart?

چشم دل از مو و علت پاك آر
و آن گهان دیدار قصرش چشم دار

Purge your heart's eye of hair and defect,
and then hope to behold his palace.

هر که را هست از هوسها جان پاك
زود بیند حضرت و ایوان پاك

Whoever has a spirit purged of desires
will at once behold the Presence and the Holy Porch.

چون محمد پاك شد زین نار و دود
هر کجا رو کرد وجه الله بود

When Mohammed was purged of this fire and smoke,
wherever he turned his face, was the Face of Allah.

چون رفیقی وسوسه‌ی بد خواه را
کی بدانی ثم وجه الله را

Inasmuch as you are a friend to the evil suggestions of the malign one,
how will you know: *There is the Face of Allah*?

هر که را باشد ز سینه فتح باب
او ز هر شهری ببیند آفتاب

Every one in whose breast the gate is opened
will behold from every city the sun.

حق پدید است از میان دیگران
همچو ماه اندر میان اختران

God is manifest amongst others
as the moon amidst the stars.

دو سر انگشت بر دو چشم نه
هیچ بینی از جهان انصاف ده

Lay two finger-ends on your two eyes,
and will you see any part of the world? Deal justly.

گر نبینی این جهان معدوم نیست
عیب جز ز انگشت نفس شوم نیست

If you do not see this world, it is not non-existent:
The fault lies not save in the finger of your evil self.

تو ز چشم انگشت را بردار هین
و آن گهانی هر چه می‌خواهی ببین

Come, lift the finger from your eye,
and then behold whatever you wish.

نوح را گفتند امت کو ثواب
گفت او ز آن سوی و استغشوا ثیاب

To Noah his people said, 'Where is the Divine recompense?' He said,
'On the other side of *they cover themselves with their garments*.

رو و سر در جامه‌ها پیچیده‌اید
لا جرم با دیده و نادیده‌اید

You have wrapped your faces and heads in your clothes:
of necessity you have eyes and see not.

آدمی دید است و باقی پوست است
دید آن است آن که دید دوست است

Man is eye, and the rest is skin:
the sight of that is seeing the Beloved (Doost).

چون که دید دوست نبود کور به
دوست کاو باقی نباشد دور به

When there is not sight of the Beloved, it is better blind;
the beloved who is not everlasting is better afar."

چون رسول روم این الفاظ تر
در سماع آورد شد مشتاق‌تر

When the ambassador of Rum admitted these fresh words into his hearing,
he became more full of longing.

دیده را بر جستن عمر گماشت
رخت را و اسب را ضایع گذاشت

He fixed his eye on seeking
`Umar, he let his baggage and horse be lost

هر طرف اندر پی آن مرد کار
می‌شدی پرسان او دیوانه‌وار

He was going in every direction after that man of accomplishment,
inquiring madly for him,

کاین چنین مردی بود اندر جهان
وز جهان مانند جان باشد نهان

Saying, "Can there be in the world such a man,
and he be hid, like the spirit, from the world?"

جست او را تاش چون بنده بود
لا جرم جوینده یابنده بود

He sought him that he might be as a slave to him:
inevitably the seeker is a finder.

دید اعرابی زنی او را دخیل
گفت عمر نك به زیر آن نخیل

An Arab woman of the desert saw that he was a stranger-guest.
"Look," said she, "there is `Umar under that palm.

زیر خرما بن ز خلقان او جدا
زیر سایه خفته بین سایه‌ی خدا

There he is under the palm-tree, apart from the people:
behold the Shadow of God asleep in the shade!"

یافتن رسول روم امیر المومنین عمر را رضی الله عنه در زیر درخت

How the ambassador of Rum found the Commander of the Faithful, Umar, may God be well-pleased with him, sleeping under the palm-tree.

آمد او آن جا و از دور ایستاد
مر عمر را دید و در لرز اوفتاد

He came thither and stood afar off;
he saw `Umar and fell a-trembling.

هیبتی ز آن خفته آمد بر رسول
حالتی خوش کرد بر جانش نزول

Awe came upon the ambassador from that slumbering man,
a sweet ecstasy lodged in his soul.

مهر و هیبت هست ضد همدگر
این دو ضد را دید جمع اندر جگر

Love and awe are contrary to each other:
he saw these two contraries united in his heart.

گفت با خود من شهان را دیده‌ام
پیش سلطانان مه و بگزیده‌ام

He said to himself: “I have seen kings,
I have been great and chosen in the presence of sultans:

از شهانم هیبت و ترسی نبود
هیبت این مرد هوشم را ربود

I had no awe or dread of kings,
awe of this man has robbed me of my wits.

رفته‌ام در بیشه‌ی شیر و پلنگ
روی من ز یشان نگردانید رنگ

1420 I have gene into a jungle of lions and leopards,
and my face did not change colour because of them;

بس شده‌ستم در مصاف و کارزار
همچو شیر آن دم که باشد کار زار

Often where the ranks are arrayed on the field of battle
have I become as a lion at the time when the affair is grievous;

بس که خوردم بس زدم زخم گران
دل قوی تر بوده‌ام از دیگران

Many a heavy blow have I suffered and inflicted,
I have been stouter in heart than the others.

بی‌سلاح این مرد خفته بر زمین
من به هفت اندام لرزان چیست این

This man is asleep on the earth, unarmed;
I am trembling in my seven limbs: what is this?

هیبت حق است این از خلق نیست
هیبت این مرد صاحب دلق نیست

This is awe of God, it is not from created beings,
and it is not awe of this man who wears the frock of a dervish.

هر که ترسید از حق و تقوی گزید
ترسد از وی جن و انس و هر که دید

1425 Whoever is afraid of God and has chosen fear of God,
the Jinn and mankind and every one who sees are afraid of him.”

اندر این فکرت به حرمت دست بست
بعد یك ساعت عمر از خواب جست

Thus meditating, he folded his hands reverently.
After a while `Umar sprang up from sleep.

سلام کردن رسول روم بر امیر المومنین عمر رضی الله عنه

How the ambassador of Rum saluted the Commander of the Faithful, may God be well-pleased with him.

کرد خدمت مر عمر را و سلام
گفت پیغمبر سلام آن گه کلام

He did homage to `Umar and salaamed:
the Prophet said,) the salaam, then the talk (kallam).”

پس علیکش گفت و او را پیش خواند
ایمنش کرد و به پیش خود نشاند

Then he said, “Greetings,” Umar called him forward, reassured him,
and bade him sit down by his side.

لا تخافوا هست نزل خایفان
هست در خور از برای خایف آن

Fear ye not is the hospitality offered to those who fear:
that is proper for one who is afraid.

هر که ترسد مر و را ایمن کنند
مر دل ترسنده را ساکن کنند

1430 When any one is afraid, they make him secure;
they soothe fearful heart.

آن که خوفش نیست چون گویی مترس
درس چه دهی نیست او محتاج درس

How should you say “Fear not “to one who has no fear?
Why give lessons? He needs no lessons.

آن دل از جا رفته را دل شاد کرد
خاطر ویرانش را آباد کرد

He made that disturbed mind of good cheer
and made his desolate heart flourishing.

بعد از آن گفتش سخنهای دقیق
وز صفات پاك حق نعم الرفیق

Afterwards he addressed him with subtle discourses
and the holy attributes of God—how good a Friend is He!

وز نوازشهای حق ابدال را
تا بداند او مقام و حال را

And of the lovingkindnesses of God to the *Abdal*,
in order that he might know *maqam* and *hal*

حال چون جلوه ست ز آن زیبا عروس
وین مقام آن خلوت آمد با عروس

The *hal* is like the unveiling of that beauteous bride,
while the *maqam* is the being alone with the bride.

جلوه بیند شاه و غیر شاه نیز
وقت خلوت نیست جز شاه عزیز

The unveiling is witnessed by the king and by others as well,
at the time of being alone there is no one except the mighty king.

جلوه کرده خاص و عامان را عروس
خلوت اندر شاه باشد با عروس

The bride unveils before commons and nobles;
in the bridal chamber the king is with the bride.

هست بسیار اهل حال از صوفیان
نادر است اهل مقام اندر میان

There is many a one of the Sufis, who enjoys *hal*;
he that has attained to *maqam* is rare amongst them.

از منازلهای جانش یاد داد
وز سفرهای روانش یاد داد

He reminded him of the stages traversed by the soul,
and he reminded him of the journeys of the spirit,

وز زمانی کز زمان خالی بده ست
وز مقام قدس که اجلالی بده ست

And of the Time which has been void of time,
and of the Station of Holiness which has been majestic,

وز هوایی کاندر او سیمرغ روح
پیش از این دیده ست پرواز و فتوح

And of the atmosphere wherein the Simurgh of the spirit,
before this, has flown and experienced grace,

هر یکی پروازش از آفاق بیش
وز امید و نهمت مشتاق بیش

Every single flight thereof greater than the horizons
and greater than the hope and greed of the longing lover

چون عمر اغیار رو را یار یافت
جان او را طالب اسرار یافت

When ` Umar found the stranger in appearance a friend,
he found his soul seeking the mysteries.

شیخ کامل بود و طالب مشتهی
مرد چابك بود و مرکب درگهی

The Shaykh was adept and the disciple eager:
the man was quick and the beast belonged to the royal court.

دید آن مرشد که او ارشاد داشت
تخم پاك اندر زمین پاك کاشت

That spiritual guide perceived that he possessed guidance:
he sowed the good seed in the good soil.

سئوال کردن رسول روم از امیر المومنین عمر رضی الله عنه

How the ambassador of Rum questioned the Commander of the Faithful, may God be well-pleased with him

مرد گفتش کای امیر المؤمنین
جان ز بالا چون در آمد در زمین

The man said to him, “O Commander of the Faithful,
how did the spirit come to the earth from above?

مرغ بی‌اندازه چون شد در قفص
گفت حق بر جان فسون خواند و قصص

How did the infinite bird go into the cage?
“He replied, “God recited spells and incantations over the spirit.

بر عدمها کان ندارد چشم و گوش
چون فسون خواند همی‌آید به جوش

When He recites spells over the non-existences
which have no eye or ear, they begin to stir.

از فسون او عدمها زود زود
خوش معلق می‌زند سوی وجود

Because of His spells the non-existences
at that very moment are dancing joyously into existence.

باز بر موجود افسونی چو خواند
زو دو اسبه در عدم موجود راند

When, again, He recited a spell over the existent,
at His word the existent marched immediately into non-existence.

گفت در گوش گل و خندانش کرد
گفت با سنگ و عقیق کانش کرد

He spoke into the ear of the rose and made it laugh;
He spoke to the stone and made it a cornelian of the mine.

گفت با جسم آیتی تا جان شد او
گفت با خورشید تا رخشان شد او

He spoke to the body a sign, so that it became spirit;
He spoke to the sun, so that it became radiant.

باز در گوشش دمد نکته‌ی مخوف
در رخ خورشید افتد صد کسوف

Again He puts into its ear a fearful saying
and upon the face of the sun fall a hundred eclipses.

تا به گوش ابر آن گویا چه خواند
کاو چو مشك از دیده‌ی خود اشك راند

Consider what that Speaker chanted into the ear of the cloud,
so that it poured tears from its eye, like a water skin.

تا به گوش خاك حق چه خوانده است
کاو مراقب گشت و خامش مانده است

Consider what God has chanted into the ear of the earth,
so that it became regardful and has remained silent.”

در تردد هر که او آشفته است
حق به گوش او معما گفته است

Whoever in perplexity is sorely troubled,
God has spoken the riddle into his ear,

تا کند محبوسش اندر دو گمان
آن کنم کاو گفت یا خود ضد آن

That He may imprison him in two thoughts,
“ Shall I do what He told or the contrary? “

هم ز حق ترجیح یابد یك طرف
ز آن دو یك را بر گزیند ز آن کنف

From God also, one side obtains the preponderance,
and from that quarter he chooses one of the two.

گر نخواهی در تردد هوش جان
کم فشار این پنبه اندر گوش جان

If you wouldst not have the mind of your spirit in perplexity,
do not stuff this cotton-wool into your spiritual ear,

تا کنی فهم آن معماهاش را
تا کنی ادراك رمز و فاش را

So that you may understand those riddle of His,
so that you may apprehend the secret sign and the open.

پس محل وحی گردد گوش جان
وحی چه بود گفتنی از حس نهان

Then the spiritual ear becomes the place where *wahy* descends.
What is *wahy* (inspiration)? A speech hidden from sense-perception.

گوش جان و چشم جان جز این حس است
گوش عقل و گوش ظن زین مفلس است

The spiritual ear and eye are other than this sense-perception,
the ear of reason and the ear of opinion are destitute of this.

لفظ جبرم عشق را بی‌صبر کرد
و آن که عاشق نیست حبس جبر کرد

The word “compulsion” (*jabr*) made me impatient for love’s sake,
while it confined in compulsion him who is not a lover.

این معیت با حق است و جبر نیست
این تجلی مه است این ابر نیست

This is union with God, and it is not compulsion:
this is the shining forth of the moon, this is not a cloud.

ور بود این جبر جبر عامه نیست
جبر آن اماره‌ی خودکامه نیست

And if this be compulsion, it is not the compulsion of the ordinary:
it is not the compulsion of the evil-commanding self-willed.

جبر را ایشان شناسند ای پسر
که خدا بگشادشان در دل بصر

O son, they know compulsion
in whose hearts God has opened the sight.

غیب و آینده بر ایشان گشت فاش
ذکر ماضی پیش ایشان گشت لاش

To them the unseen things of the future became manifest;
to them recollection of the past became naught.

اختیار و جبر ایشان دیگر است
قطره‌ها اندر صدفها گوهر است

Their freewill and compulsion is different:
in oyster-shells drops are pearls.

هست بیرون قطره‌ی خرد و بزرگ
در صدف آن در خرد است و سترگ

Outside it is a drop of water, small or great,
within the shell it is a small or big pearl.

طبع ناف آهو است آن قوم را
از برون خون و درونشان مشکها

Those persons have the nature of the musk deer's gland:
externally they are blood, while within them is the fragrance of musk.

تو مگو کاین مایه بیرون خون بود
چون رود در ناف مشکی چون شود

Do not say, "This substance externally is blood:
how should it become a musky perfume when it goes into the gland?"

تو مگو کاین مس برون بد محتقر
در دل اکسیر چون گیرد گهر

Do not say, "This copper externally was despicable:
how should it assume nobility in the heart of the elixir?"

اختیار و جبر در تو بد خیال
چون در ایشان رفت شد نور جلال

In you freewill and compulsion was a fancy,
when it went into them it became the light of Majesty.

نان چو در سفره ست باشد آن جماد
در تن مردم شود او روح شاد

When bread is in the tablecloth it is the inanimate thing,
in the human body it becomes the glad spirit.

در دل سفره نگردد مستحیل
مستحیلش جان کند از سلسبیل

It does not become transmuted in the heart of the tablecloth:
the soul transmutes it with Salsabil.

قوت جان است این ای راست خوان
تا چه باشد قوت آن جان جان

O you who read correctly, such is the power of the soul:
what, then, must be the power of that Soul of soul?

گوشت پاره‌ی آدمی با عقل و جان
می‌شکافد کوه را با بحر و کان

The piece of flesh which is Man, endowed with intelligence and soul,
cleaves mountain and sea and mine

زور جان کوه کن شق حجر
زور جان جان در انْشَقَّ القمر

The strength of the mountain-riving soul is the splitting of rocks;
the strength of the Soul of soul in *the moon was split asunder.*

گر گشاید دل سر انبان راز
جان به سوی عرش سازد ترک تاز

If the heart should open the lid of the wallet of mystery,
the soul would rush towards the highest heaven.

اضافت کردن آدم آن زلت را به خویشتن که رَبَّنا ظَلَمْناو اضافت کردن ابلیس گناه خود را به خدا که بِما أَغْوَيْتَنِي

How Adam imputed that fault to himself, saying, "O Lord, we have done wrong," and how Iblis imputed his own sin to God, saying, "Because You have seduced me."

کرد حق و کرد ما هر دو ببین
کرد ما را هست دان پیداست این

Consider both our action and the action of God.
Regard our action as existent. This is manifest.

گر نباشد فعل خلق اندر میان
پس مگو کس را چرا کردی چنان

If the action of created beings be not in the midst,
then say not to any one, "Why have you acted thus?"

خلق حق افعال ما را موجد است
فعل ما آثار خلق ایزد است

The creative act of God brings our actions into existence:
our actions are the effects of the creative act of God.

ناطقی یا حرف بیند یا غرض
کی شود یك دم محیط دو عرض

A rational being perceives either the letter or the purpose:
how should he comprehend two aspects at once?

گر به معنی رفت شد غافل ز حرف
پیش و پس یك دم نبیند هیچ طرف

If he goes to the spirit, he becomes unmindful of the letter:
no eye sees forward and backward at the same moment.

آن زمان که پیش بینی آن زمان
تو پس خود کی ببینی این بدان

At the time when you look in front,
how at the same time can you look behind you? Recognise this.

چون محیط حرف و معنی نیست جان
چون بود جان خالق این هر دوان

Inasmuch as the soul does not comprehend the letter and the spirit,
how should the soul be the creator of them both?

حق محیط جمله آمد ای پسر
وا ندارد کارش از کار دگر

O son, God comprehends both:
the action does not hinder Him from the other action.

گفت شیطان که بِما أغويتني
کرد فعل خود نهان دیو دنی

Satan said *Because You have seduced me*:
the vile Devil concealed his own act.

گفت آدم که ظلمنا نفسنا
او ز فعل حق نبد غافل چو ما

Adam said *We have done wrong unto ourselves*:
he was not, like us, ignorant of the action of God.

در گنه او از ادب پنهانش کرد
ز آن گنه بر خود زدن او بر بخورد

From respect he concealed it in the sin:
by casting the sin upon himself he ate fruit.

بعد توبه گفتش ای آدم نه من
آفریدم در تو آن جرم و محن

After his repentance, He said to him,
"O Adam, did not I create in you that sin and tribulations?

نه که تقدیر و قضای من بد آن
چون به وقت عذر کردی آن نهان

Was it not My foreordainment and destiny?
How did you conceal that at the time of excusing yourself?"

گفت ترسیدم ادب نگذاشتم
گفت هم من پاس آنت داشتم

He said, "I was afraid I did not let respect go."
He said, "I too have observed it towards you."

هر که آرد حرمت او حرمت برد
هر که آرد قند لوزینه خورد

Whoever brings reverence gets reverence:
whoever brings sugar eats almond-cake.

طیبات از بهر که للطيبين
یار را خوش کن مرنجان و ببین

For whom are *the good women*? *For the good men*.
Treat your friend with honour; offend and see.

يك مثال ای دل پی فرقی بيار
تا بدانی جبر را از اختيار

O heart, bring a parable for the sake of a difference,
that you may know compulsion from freewill.

دست كان لرزان بود از ارتعاش
و آن كه دستی را تو لرزانی ز جاش

A hand that is shaking from tremor
and a person whose hand you cause to shake from its place.

هر دو جنبش آفريده‌ی حق شناس
ليك نتوان كرد اين با آن قياس

Know that both movements are created by God,
but it is impossible to compare the latter with the former.

ز آن پشيمانی كه لرزانيدی‌اش
مرتعش را كی پشيمان ديدی‌اش

You are sorry for having caused it to shake:
how is the man afflicted with tremor not sorry?

بحث عقل است اين چه عقل آن حيله‌گر
تا ضعيفی ره برد آن جا مگر

This is the intellectual quest. What is quest, O ingenious one?
That perchance a man of weak understanding may find his way to that place.

بحث عقلی گر در و مرجان بود
آن دگر باشد كه بحث جان بود

The intellectual quest, though it be pearls and coral,
is other than the spiritual quest.

بحث جان اندر مقامی ديگر است
باده‌ی جان را قوامی ديگر است

The spiritual quest is on another plane:
the spiritual wine has another consistency.

آن زمان كه بحث عقلی ساز بود
اين عمر با بو الحكم هم راز بود

At the time when the intellectual quest was in keeping,
this `Umar was intimate with Bu 'l-Hakam,

چون عمر از عقل آمد سوی جان
بو الحكم بو جهل شد در حكم آن

When `Umar went away from intellect towards spirit,
Bu '1-Hakam became Bu Jahl in searching into that.

سوی حس و سوی عقل او كامل است
گر چه خود نسبت به جان او جاهل است

He is perfect on the side of sense-perception and understanding,
though indeed he is ignorant in regard to the spirit.

بحث عقل و حس اثر دان يا سبب
بحث جانی يا عجب يا بو العجب

Know that the quest of the intellect and the senses is effects or secondary causes.
The spiritual quest is either wonder or the father of wonder.

ضوء جان آمد نماند ای مستضی
لازم و ملزوم و نافی مقتضی

The illumination of the spirit comes: there remains not, O you who
seek illumination, conclusion and premise or that which contradicts
that which renders necessary,

ز آن كه بينايی كه نورش بازغ است
از دليل چون عصا بس فارغ است

Because the seer on whom His Light is dawning
is quite independent of the proof which resembles a staff.

تفسير وَ هوَ مَعَكُمْ أَيْنَما كُنْتُمْ

Commentary on "And He is with you wherever you be."

بار ديگر ما به قصه آمديم
ما از آن قصه برون خود كی شديم

Once more we come back to the tale:
when, indeed, did we go forth from the tale?

گر به جهل آييم آن زندان اوست
ور به علم آييم آن ايوان اوست

If we come to ignorance, that is His prison,
and if we come to knowledge, that is His palace;

ور به خواب آييم مستان وی‌ايم
ور به بيداری به دستان وی‌ايم

And if we come to sleep, we are His intoxicated ones;
and if to wakefulness, we are in His hands;

ور بگرییم ابر پر زرق وی‌ایم
ور بخندیم آن زمان برق وی‌ایم

And if we weep, we are a cloud laden with the bounty dispensed by Him;
and if we laugh, at that time we are His lightning;

ور به خشم و جنگ عکس قهر اوست
ور به صلح و عذر عکس مهر اوست

And if to wrath and war, it is the reflection of His Might;
and if to peace and forgiveness, it is the reflection of His Love.

ما که‌ایم اندر جهان پیچ پیچ
چون الف او خود چه دارد هیچ هیچ

Who are we? In this tangled world
what indeed has He like alif? Nothing, nothing

سئوال کردن رسول روم از امیر المومنین عمر رضی الله عنه سبب ابتلای ارواح با این آب و گل اجساد

How the ambassador asked Umar, may God be well-pleased with him, concerning the cause of the tribulation suffered by spirits in these bodies of clay.

گفت یا عمر چه حکمت بود و سر
حبس آن صافی در این جای کدر

He said, "O `Umar, what was the wisdom and mystery
of imprisoning that pure one in this dirty place?

آب صافی در گلی پنهان شده
جان صافی بسته‌ی ابدان شده

The pure water has become hidden in mud:
the pure spirit has become bound in bodies."

گفت تو بحثی شگرفی می‌کنی
معنیی را بند حرفی می‌کنی

He said, "You are making a profound inquiry,
you are confining a meaning in a word.

حبس کردی معنی آزاد را
بند حرفی کرده ای تو یاد را

You have imprisoned the free meaning;
you have bound the wind in a word.

از برای فایده این کرده‌ای
تو که خود از فایده در پرده‌ای

This you have done for a benefit,
O you who yourself are blind to the benefit of God.

آن که از وی فایده زاییده شد
چون نبیند آن چه ما را دیده شد

He from whom benefit was born,
how should He not see that which was seen by us?

صد هزاران فایده ست و هر یکی
صد هزاران پیش آن یك اندکی

There are myriads of benefits,
and every myriad is a few beside that one.

آن دم نطقت که جزو جزوهاست
فایده شد کل کل خالی چراست

The breath of your speech, which is a part of the parts,
became beneficial: why is the whole of the whole devoid?

تو که جزوی کار تو با فایده ست
پس چرا در طعن کل آری تو دست

You who are a part—your act is beneficial:
why do you lift your hand to assail the whole?

گفت را گر فایده نبود مگو
ور بود هل اعتراض و شکر جو

If there is no benefit in speech, do not speak; and if there is,
leave off making objections, and endeavour to give thanks."

شکر یزدان طوق هر گردن بود
نه جدال و رو ترش کردن بود

Thanksgiving to God is a collar on every neck;
it is not to dispute and make one's face look sour.

گر ترش رو بودن آمد شکر و بس
پس چو سرکه شکر گویی نیست کس

If thanksgiving is only to look sour,
then there is no thanks-giver like vinegar.

سرکه را گر راه باید در جگر
گو بشو سرکنگبین او از شکر

If vinegar wants the way to the liver,
let it become oxymel by sugar.

معنی اندر شعر جز با خبط نیست
چون فلاسنگ است اندر ضبط نیست

The meaning in poetry has no sureness of direction:
it is like the sling, it is not under control.

در معنی آن که من أراد أن یجلس مع الله فلیجلس مع أهل التصوف

On the inner sense of "Let him who desires to sit with God sit with the Sufis."

آن رسول از خود بشد زین یك دو جام
نه رسالت یاد ماندش نه پیام

The ambassador became beside himself from these one or two cups:
neither his title nor message remained in his memory.

واله اندر قدرت الله شد
آن رسول اینجا رسید و شاه شد

He became distraught at the power of God.
The ambassador arrived at this place and became a king.

سیل چون آمد به دریا بحر گشت
دانه چون آمد به مزرع گشت کشت

When the torrent reached the sea, it became the sea;
when the seed reached the wheat field, it became the crop of wheat.

چون تعلق یافت نان با بو البشر
نان مرده زنده گشت و با خبر

When the bread attained to connection with the animal
the dead bread became living and endowed with knowledge.

موم و هیزم چون فدای نار شد
ذات ظلمانی او انوار شد

When the wax and firewood were devoted to the fire,
their dark essence became light.

سنگ سرمه چون که شد در دیده‌گان
گشت بینایی شد آن جا دیدبان

When the stone of antimony went into the eyes,
it turned to sight and there became a scout.

ای خنك آن مرد کز خود رسته شد
در وجود زنده‌ای پیوسته شد

Oh, happy is the man who was freed from himself
and united with the existence of a living one!

وای آن زنده که با مرده نشست
مرده گشت و زندگی از وی بجست

Alas for the living one who consorted with the dead!
He became dead, and life sped away from him.

چون تو در قرآن حق بگریختی
با روان انبیا آمیختی

When you have fled to the Qur'an of God,
you have mingled with the spirit of the prophets.

هست قرآن حالهای انبیا
ماهیان بحر پاك کبریا

The Qur'an is the states of the prophets,
the fishes of the holy sea of Majesty.

ور بخوانی و نه‌ای قرآن پذیر
انبیا و اولیا را دیده گیر

And if you read and do not accept he Qur'an,
suppose you have seen the prophets and saints?

ور پذیرایی چو بر خوانی قصص
مرغ جانت تنگ آید در قفص

But if you are accepting, when you read the stories,
the bird, your soul, will be distressed in its cage.

مرغ کاو اندر قفس زندانی است
می‌نجوید رستن از نادانی است

The bird that is a prisoner in a cage,
is not seeking to escape, it is from ignorance.

روحهایی کز قفسها رسته‌اند
انبیای رهبر شایسته‌اند

The spirits which have escaped from their cages
are the prophets, worthy guides.

از برون آوازشان آید ز دین
که ره رستن ترا این است این

From without comes their voice, of religion,
“This, this is the way of escape for you.

ما به دین رستیم زین تنگین قفس
جز که این ره نیست چاره‌ی این قفس

By this we escaped from this narrow cage:
there is no means of escape from this cage but this way,

خویش را رنجور سازی زار زار
تا ترا بیرون کنند از اشتهار

You should make yourself ill, exceedingly wretched,
in order that you may be let out from reputation.”

که اشتهار خلق بند محکم است
در ره این از بند آهن کی کم است

Worldly reputation is a strong chain:
in the Way how is this less than a chain of iron?

قصه‌ی بازرگان که طوطی محبوس او او را پیغام داد به طوطیان هندوستان هنگام رفتن به تجارت

The story of the merchant to whom the parrot gave a message for the parrots of India on the occasion of his going to trade

بود بازرگانی او را طوطیی
در قفس محبوس زیبا طوطیی

There was a merchant, and he had a parrot
imprisoned in a cage, a beautiful parrot.

چون که بازرگان سفر را ساز کرد
سوی هندستان شدن آغاز کرد

When the merchant made ready for travel
and was about to depart to India,

هر غلام و هر کنیزك را ز جود
گفت بهر تو چه آرم گوی زود

Because of his generosity he said to each male slave and each handmaid,
“What shall I bring for you? Tell quickly.”

هر یکی از وی مرادی خواست کرد
جمله را وعده بداد آن نیك مرد

Each one asked him for some object of desire:
that good man gave his promise to them all.

گفت طوطی را چه خواهی ارمغان
کارمت از خطه‌ی هندوستان

He said to the parrot, “What present
would you like me to bring for you from the land of India?”

گفتش آن طوطی که آن جا طوطیان
چون ببینی کن ز حال من بیان

The parrot said, “When you see the parrots there,
explain my state,

کان فلان طوطی که مشتاق شماست
از قضای آسمان در حبس ماست

‘Such and such a parrot, who is longing for you,
is in my prison by the destiny of Heaven.

بر شما کرد او سلام و داد خواست
وز شما چاره و ره ارشاد خواست

She salutes you and asks for justice
and desires from you the means and way of being rightly guided.

گفت می‌شاید که من در اشتیاق
جان دهم اینجا بمیرم در فراق

She says, “Is it proper that I in yearning
should give up the ghost and die here in separation?

این روا باشد که من در بند سخت
گه شما بر سبزه گاهی بر درخت

Is this right—I in grievous bondage,
while ye are now on green plants, now on trees?

این چنین باشد وفای دوستان
من در این حبس و شما در بوستان

The faith kept by friends, is it like this?—
I in this prison and you in the rose-garden.

یاد آرید ای مهان زین مرغ زار
یك صبوحی در میان مرغزار

O you noble ones, call to mind this piteous bird,
a morning-draught amongst the meadows!

یاد یاران یار را میمون بود
خاصه کان لیلی و این مجنون بود

Happy it is for a friend to be remembered by friends,
in particular when that is Layla and this Majnun.

ای حریفان بت موزون خود
من قدحها می‌خورم پر خون خود

O you who consort with your charming and adored one,
am I to drink cups filled with my own blood?

یك قدح می نوش کن بر یاد من
گر همی‌خواهی که بدهی داد من

Quaff one cup of wine in memory of me,
if you desire to do me justice,

یا به یاد این فتاده‌ی خاك بیز
چون که خوردی جرعه ای بر خاك ریز

Or, when you have drunk, spill one draught on the earth
in memory of this fallen one who sifts dust.

ای عجب آن عهد و آن سوگند کو
وعده‌های آن لب چون قند کو

Oh, where, I wonder, is that covenant and oath?
Where are the promises of that lip like candy?

گر فراق بنده از بد بندگی است
چون تو با بد بد کنی پس فرق چیست

If your having forsaken your slave is because of ill service—
when you do ill to the ill-doer, then what is the difference

ای بدی که تو کنی در خشم و جنگ
با طرب تر از سماع و بانگ چنگ

Oh, the ill you do in wrath and quarrel is more delightful
than music and the sound of the harp.

ای جفای تو ز دولت خوبتر
و انتقام تو ز جان محبوبتر

Oh, your cruelty is better than felicity,
and your vengeance dearer than life.

نار تو این است نورت چون بود
ماتم این تا خود که سورت چون بود

This is your fire: how must be your light!
This is mourning, so how indeed must be your festival!

از حلاوتها که دارد جور تو
وز لطافت کس نیابد غور تو

In respect of the sweetness which your cruelty has,
and in respect of your beauty, no one gets to the bottom of you.

نالم و ترسم که او باور کند
وز کرم آن جور را کمتر کند

I complain, and I fear lest he believe me
and from kindness make that cruelty less

عاشقم بر قهر و بر لطفش به جد
بو العجب من عاشق این هر دو ضد

I am exceedingly enamoured of his violence and his gentleness:
it is marvellous I in love with both these contraries.

و الله ار زین خار در بستان شوم
همچو بلبل زین سبب نالان شوم

By God, if from this thorn and enter the garden,
because of this I shall begin to moan like the nightingale.

این عجب بلبل که بگشاید دهان
تا خورد او خار را با گلستان

This is a wondrous nightingale that opens his mouth
to eat thorns and roses together

این چه بلبل این نهنگ آتشی است
جمله ناخوشها ز عشق او را خوشی است

What nightingale is this? it is a fiery monster :
because of love all sour things are sweet to him.

عاشق کل است و خود کل است او
عاشق خویش است و عشق خویش جو

He is a lover of the Universal, and he himself is the Universal:
he is in love with himself and seeking his own love."

صفت اجنحه‌ی طیور عقول الهی

Description of the wings of the birds that are Divine Intelligences

قصه‌ی طوطی جان زین سان بود
کو کسی کو محرم مرغان بود

Such-like is the tale of the parrot which is the soul:
where is that one who is the confidant of birds?

کو یکی مرغی ضعیفی بی‌گناه
و اندرون او سلیمان با سپاه

Where is a bird, weak and innocent,
and within him Solomon with his host?

چون بنالد زار بی‌شکر و گله
افتد اندر هفت گردون غلغله

When he moans bitterly, without thanksgiving or complaint,
a noise of tumult falls on the Seven Spheres

هر دمش صد نامه صد پیك از خدا
یا ربی زو شصت لبیك از خدا

At every moment to him from God a hundred missives, a hundred couriers:
from him one "O my Lord!" and from God sixty "*Labbayka*."

زلت او به ز طاعت نزد حق
پیش کفرش جمله ایمانها خلق

In the sight of God his backsliding is better than obedience;
beside his infidelity all faiths are tattered.

هر دمی او را یکی معراج خاص
بر سر تاجش نهد صد تاج خاص

Every moment he has ascends peculiar to him self:
He lays upon his crown a hundred peculiar crowns.

صورتش بر خاك و جان بر لامکان
لامکانی فوق وهم سالکان

His form is on earth and his spirit in "no-place,"
a "la-makam" beyond the imagination of travellers:

لامکانی نه که در فهم آیدت
هر دمی در وی خیالی زایدت

Not such a "no-place" that it should come into your understanding
(or that) a fancy about it should be born in you every moment;

بل مکان و لامکان در حکم او
همچو در حکم بهشتی چارجو

No, place and "no-place "are in his control,
just as the four rivers are in the control of one who dwells in Paradise

شرح این کوته کن و رخ زین بتاب
دم مزن و الله اعلم بالصواب

Cut short the explanation of this and avert your face from it:
do not breathe a word—and God knows best what is right.

باز می‌گردیم ما ای دوستان
سوی مرغ و تاجر و هندوستان

We return from this, O friends,
to the bird and the merchant and India.

مرد بازرگان پذیرفت این پیام
کاو رساند سوی جنس از وی سلام

The merchant accepted this message
that he would convey the greeting from her to her congeners.

دیدن خواجه طوطیان هندوستان را در دشت و پیغام رسانیدن از آن طوطی

How the merchant saw the parrots of India in the plain and delivered the parrot's message.

چون که تا اقصای هندوستان رسید
در بیابان طوطی چندی بدید

When he reached the farthest bounds of India,
he saw a number of parrots in the plain.

مرکب استانید پس آواز داد
آن سلام و آن امانت باز داد

He halted his beast; then he gave voice,
delivered the greeting and the trust.

طوطیی ز آن طوطیان لرزید بس
اوفتاد و مرد و بگسستش نفس

One of those parrots trembled exceedingly,
fell, and died, and its breath stopped.

شد پشیمان خواجه از گفت خبر
گفت رفتم در هلاك جانور

The merchant repented of having told the news, and said,
" I have gone about to destroy the creature.

این مگر خویش است با آن طوطیك
این مگر دو جسم بود و روح یك

This one, surely, is kin to that little parrot:
they must have been two bodies and one spirit.

این چرا کردم چرا دادم پیام
سوختم بی‌چاره را زین گفت خام

Why did I do this? Why did I give the message?
I have consumed the poor creature by this raw speech."

این زبان چون سنگ و هم آهن‌وش است
و آن چه بجهد از زبان چون آتش است

This tongue is like stone and is also fire-like,
and that which springs from the tongue is like fire.

سنگ و آهن را مزن بر هم گزاف
گه ز روی نقل و گاه از روی لاف

Do not vainly strike stone and iron against each other,
now for the sake of relating, now for the sake of boasting,

ز آن که تاریك است و هر سو پنبه زار
در میان پنبه چون باشد شرار

Because it is dark, and on every side are fields of cotton:
how should sparks be amongst cotton?

ظالم آن قومی که چشمان دوختند
ز آن سخنها عالمی را سوختند

Iniquitous are those persons who shut their eyes
and by such words set a whole world ablaze.

عالمی را یك سخن ویران کند
روبهان مرده را شیران کند

A single word lays waste a world,
turns dead foxes into lions.

جانها در اصل خود عیسی دمند
یك زمان زخمند و گاهی مرهمند

Spirits in their original nature have the breath of Jesus,
one breath of it is a wound, and the other a plaster.

گر حجاب از جانها برخاستی
گفت هر جانی مسیح آساستی

If the screen were removed from the spirits,
the speech of every spirit would be like the Messiah.

گر سخن خواهی که گویی چون شکر
صبر کن از حرص و این حلوا مخور

If you wish to utter words like sugar, refrain from concupiscence
and do not eat this sweetmeat.

صبر باشد مشتهای زیرکان
هست حلوا آرزوی کودکان

Self-control is the thing desired by the intelligent;
sweetmeat is what children long for.

هر که صبر آورد گردون بر رود
هر که حلوا خورد واپس‌تر رود

Whoever practices self-control ascends to Heaven,
whoever eats sweetmeat falls farther behind.

تفسیر قول فرید الدین عطار قدس الله روحه: تو صاحب نفسی ای غافل میان خاك خون می‌خور که صاحب دل اگر زهری خورد آن انگبین باشد

Commentary on the saying of Faridu'ddin Attar, may God sanctify his spirit— "You are a sensualist: O heedless one, drink blood amidst the dust, For if the spiritualist drinks a poison, it will be an antidote"

صاحب دل را ندارد آن زیان
گر خورد او زهر قاتل را عیان

It does not harm the spiritualist
though he drinks deadly poison for all to see,

ز آن که صحت یافت و از پرهیز رست
طالب مسکین میان تب در است

Because he has attained to health and has been set free
from abstinence, the poor seeker is in the fever.

گفت پیغمبر که ای مرد جری
هان مکن با هیچ مطلوبی مری

The Prophet said, “ O bold seeker, beware!
Do not contend with any one who is sought.”

در تو نمرودی است آتش در مرو
رفت خواهی اول ابراهیم شو

In you is a Nimrod: do not go into the fire.
If you wish to go in, first become Abraham!

چون نه‌ای سباح و نه دریایی
در میفکن خویش از خود رایی

When you art neither a swimmer nor a seaman,
do not cast yourself from a self-conceit.

او ز آتش ورد احمر آورد
از زیانها سود بر سر آورد

He fetches pearls from the bottom of the sea;
from losses he brings gain to the surface.

کاملی گر خاك گیرد زر شود
ناقص ار زر برد خاکستر شود

If a perfect man takes earth, it becomes gold;
if an imperfect one has carried away gold, it becomes ashes.

چون قبول حق بود آن مرد راست
دست او در کارها دست خداست

Since that righteous man is accepted of God,
his hand in things is the hand of God.

دست ناقص دست شیطان است و دیو
ز آن که اندر دام تکلیف است و ریو

The hand of the imperfect man is the hand of Devil and demon,
because he is in the trap of imposition and guile.

جهل آید پیش او دانش شود
جهل شد علمی که در ناقص رود

If ignorance comes to him, it becomes knowledge,
the knowledge that goes into the imperfect man becomes ignorance.

هر چه گیرد علتی علت شود
کفر گیرد کاملی ملت شود

Whatever an ill man takes becomes illness,
if a perfect man takes infidelity, it becomes religion.

ای مری کرده پیاده با سوار
سر نخواهی برد اکنون پای دار

O you who, being on foot has contended with a horseman,
you will not save your head. Now hold your foot!

تعظیم ساحران مر موسی را علیه السلام که چه فرمایی اول تو اندازی عصا یا ما

How the magicians paid respect to Moses, on whom be peace, saying, “What do you command? Will you cast down your rod first, or shall we?”

ساحران در عهد فرعون لعین
چون مری کردند با موسی به کین

The magicians in the time of the accursed Pharaoh,
when they contended with Moses in enmity,

لیك موسی را مقدم داشتند
ساحران او را مکرم داشتند

Yet gave Moses the precedence
the magicians held him in honour

ز آن که گفتندش که فرمان آن تست
گر تو می‌خواهی عصا بفکن نخست

Because they said to him, “ it is for you to command:
you wish to be the first, cast down your rod first.”

گفت نی اول شما ای ساحران
افکنید آن مکرها را در میان

Nay,” said he, “ first, O magicians,
cast down those tricks into the middle.”

این قدر تعظیم دینشان را خرید
کز مری آن دست و پاهاشان برید

This amount of respect purchased their religion,
so that it cut off the hands and feet of their contention.

ساحران چون حق او بشناختند
دست و پا در جرم آن درباختند

When the magicians acknowledged his right,
they sacrificed their hands and feet for the sin of that.

لقمه و نکته ست کامل را حلال
تو نه‌ای کامل مخور می‌باش لال

To the perfect man mouthful and saying is lawful.
'You are not perfect: do not eat, be mute,

چون تو گوشی او زبان نی جنس تو
گوشها را حق بفرمود أَنْصِتُوا

Inasmuch as you are an ear and he a tongue, not your congener:
God said to the ears, "*Be silent.*"

کودك اول چون بزاید شیر نوش
مدتی خامش بود او جمله گوش

When the sucking babe is born,
at first it keeps silence for a while, it is all ear.

مدتی می‌بایدش لب دوختن
از سخن تا او سخن آموختن

For a while it must close its lips from speech,
until it learns to speak;

ور نباشد گوش و تی‌تی می‌کند
خویشتن را گنگ گیتی می‌کند

And if it is not an ear but makes babbling sounds,
it makes itself the dumbest creature in the world.

کر اصلی کش نبود آغاز گوش
لال باشد کی کند در نطق جوش

He that is deaf by nature, he that had no ear at the beginning, is mute:
how should he burst into speech?

ز آن که اول سمع باید نطق را
سوی منطق از ره سمع اندر آ

Since, in order to speak, one must first hear,
come to speech by the way of hearing.

ادخلوا الأبیات من أبوابها
و اطلبوا الأغراض في أسبابها

Enter the houses by their doors,
and seek you the ends in their causes.

نطق کان موقوف راه سمع نیست
جز که نطق خالق بی‌طمع نیست

There is no speech independent of the way of hearing
except the speech of the Creator who is without want.

مبدع است او تابع استاد نی
مسند جمله و را اسناد نی

He is the Originator, He follows no master;
He is the support of all things, He has no support,

باقیان هم در حرف هم در مقال
تابع استاد و محتاج مثال

The rest, in handicrafts and talk,
follow a master and have need of a pattern.

زین سخن گر نیستی بیگانه‌ای
دلق و اشکی گیر در ویرانه‌ای

If you art not alien to this discourse,
assume the frock of a dervish and tears in some deserted place,

ز آن که آدم ز آن عتاب از اشك رست
اشك تر باشد دم توبه پرست

Because Adam by means of tears escaped from that reproof:
moist tears are the breath of the penitent.

بهر گریه آمد آدم بر زمین
تا بود گریان و نالان و حزین

For weeping's sake Adam came to the earth,
that he might be weeping and moaning and sorrowful.

آدم از فردوس و از بالای هفت
پای ماچان از برای عذر رفت

Adam, from Paradise and from above the Seven,
went to the "shoe-row"" for the purpose of excusing himself

گر ز پشت آدمی وز صلب او
در طلب می‌باش هم در طلب او

If you are from the back of Adam and from his loins,
be constant in seeking amongst his company.

ز آتش دل و آب دیده نقل ساز
بوستان از ابر و خورشید است باز

Prepare a dessert of heart-fire and eye-water:
the garden is made open by cloud and sun.

تو چه دانی قدر آب دیده‌گان
عاشق نانی تو چون نادیدگان

What do you know of the taste of the water of the eyes?
You are a lover of bread, like the blind.

گر تو این انبان ز نان خالی کنی
پر ز گوهرهای اجلالی کنی

If you make this wallet empty of bread,
you will make it full of glorious jewels.

طفل جان از شیر شیطان باز کن
بعد از آنش با ملك انباز کن

Wean the babe, your soul, from the Devil's milk,
and after that make it consort with the Angel.

تا تو تاریك و ملول و تیره‌ای
دان که با دیو لعین همشیره‌ای

While you are dark and vexed and gloomy,
know that you are sucking from the same breast as the accursed Devil.

لقمه‌ای کان نور افزود و کمال
آن بود آورده از کسب حلال

The mouthful that gave increase of light and perfection
is obtained from lawful earnings.

روغنی کاید چراغ ما کشد
آب خوانش چون چراغی را کشد

The oil that comes and quenches our lamp—
when it quenches a lamp, call it water.

علم و حکمت زاید از لقمه‌ی حلال
عشق و رقت آید از لقمه‌ی حلال

From the lawful morsel are born knowledge and wisdom;
from the lawful morsel come love and tenderness.

چون ز لقمه تو حسد بینی و دام
جهل و غفلت زاید آن را دان حرام

When from a morsel you see envy and guile,
ignorance and heedlessness are born, know that it is unlawful.

هیچ گندم کاری و جو بر دهد
دیده‌ای اسبی که کره‌ی خر دهد

Will you sow wheat and will it produce barley?
Have you seen a mare bring forth an ass's colt?

لقمه تخم است و برش اندیشه‌ها
لقمه بحر و گوهرش اندیشه‌ها

The morsel is seed, and thoughts are its fruit;
the morsel is the sea, and thoughts are its pearls.

زاید از لقمه‌ی حلال اندر دهان
میل خدمت عزم رفتن آن جهان

From the lawful morsel in the mouth is born
the inclination to serve and the resolve to go to yonder world.

باز گفتن بازرگان با طوطی آن چه دید از طوطیان هندوستان

How the merchant related to the parrot what he had witnessed on the part of the parrots of India.

کرد بازرگان تجارت را تمام
باز آمد سوی منزل دوست کام

The merchant finished his trading
and returned home glad at heart.

هر غلامی را بیاورد ارمغان
هر کنیزك را ببخشید او نشان

He brought a present for every male slave;
he gave a token to every slave-girl

گفت طوطی ارمغان بنده کو
آن چه دیدی و آن چه گفتی باز گو

"Where is my present?" asked the parrot.
"Relate what you have said and seen."

گفت نی من خود پشیمانم از آن
دست خود خایان و انگشتان گزان

"No," said he, "indeed I am repenting of that,
gnawing my hand and biting my fingers.

من چرا پیغام خامی از گزاف
بردم از بی‌دانشی و از نشاف

Why, from ignorance and folly,
did I idly bear an inconsiderate message?"

گفت ای خواجه پشیمانی ز چیست
چیست آن کاین خشم و غم را مقتضی است

"O master," said the parrot, "what is your repentance for?
What is it that causes this anger and grief?"

گفت گفتم آن شکایتهای تو
با گروهی طوطیان همتای تو

"I told your complaints," said he,
"to a company of parrots resembling you.

آن یکی طوطی ز دردت بوی برد
زهره‌اش بدرید و لرزید و بمرد

One parrot got scent of your pain:
her heart broke", and she trembled and died.

من پشیمان گشتم این گفتن چه بود
لیك چون گفتم پشیمانی چه سود

I became sorry, 'why did I say this?'
but what was the use of repenting after I had said it?"

نکته ای کان جست ناگه از زبان
همچو تیری دان که جست آن از کمان

Know that a word which suddenly shot from the tongue
is like an arrow shot from the bow.

وانگردد از ره آن تیر ای پسر
بند باید کرد سیلی را ز سر

O son, that arrow does not turn back on its way:
you must dam a torrent at the source.

چون گذشت از سر جهانی را گرفت
گر جهان ویران کند نبود شگفت

When it left the source behind, it swept over a world:
if it lays waste the world, it is no wonder.

فعل را در غیب اثرها زادنی است
و آن موالیدش به حکم خلق نیست

There is an unseen bringing forth of effects to action,
and the results born of it are not in the control of creatures:

بی‌شریکی جمله مخلوق خداست
آن موالید ار چه نسبتشان به ماست

Those results are all created by God without any partner,
though they are imputed to us.

زید پرانید تیری سوی عمر
عمر را بگرفت تیرش همچو نمر

Zayd let fly an arrow in the direction of 'Amr:
his arrow gripped Amr like a leopard.

مدت سالی همی‌زایید درد
دردها را آفریند حق نه مرد

During a long time, a (whole) year, it was producing pain:
pains are created by God, not by man.

زید رامی آن دم ار مرد از وجل
دردها می‌زاید آن جا تا اجل

If Zayd who shot died of fright at the moment,
pains are continually being produced there until death.

ز آن موالید وجع چون مرد او
زید را ز اول سبب قتال گو

Inasmuch as he died from the results of the wound,
for this cause call Zayd, who shot, the murderer

آن وجعها را بدو منسوب دار
گر چه هست آن جمله صنع کردگار

Impute those pains to him,
though all of them are the work of the Creator.

همچنین کشت و دم و دام و جماع
آن موالید است حق را مستطاع

So with sowing, breathing, snares and sexual intercourse:
the results of those are amenable to God.

اولیا را هست قدرت از اله
تیر جسته باز آرندش ز راه

The saints possess power from God:
they turn back from its course the arrow that has sped.

بسته درهای موالید از سبب
چون پشیمان شد ولی ز آن دست رب

When the saint repents, he closes the doors of the results
from the cause by that hand of the Lord.

گفته ناگفته کند از فتح باب
تا از آن نه سیخ سوزد نه کباب

Through the opening of the door, he makes unsaid what has been said,
so that neither spit nor roast-meat is burnt thereby.

از همه دلها که آن نکته شنید
آن سخن را کرد محو و ناپدید

He wipes out the saying from all the minds that heard it,
and makes it imperceptible.

گرت برهان باید و حجت مها
باز خوان مِنْ آيَةٍ أَوْ ننسها

O sire, if you need to have demonstration and proof,
recite "*verse or cause to be forgotten*."

آیت أَنْسَوْكُمْ ذِكْرِي بخوان
قدرت نسیان نهادنشان بدان

Read the verse "*They made you forget My warning*":
acknowledge their power to put forgetfulness.

1675 چون به تذکیر و به نسیان قادراند
بر همه دلهای خلقان قاهراند

Since they are able to make remember and forget,
they are mighty over all the hearts of creatures.

چون به نسیان بست او راه نظر
کار نتوان کرد ور باشد هنر

When he has blocked the road of mental perception by means of
forgetfulness, it is impossible to act, even if there be virtue.

خلتم سخریه اهل السمو
از نبی خوانید تا أنسوکم

Think you those exalted ones are a laughing-stock?
Recite from the Qur'an as far as "*They made you forget*."

صاحب ده پادشاه جسمهاست
صاحب دل شاه دلهای شماست

He that owns a village is king over bodies;
he that owns a heart is king over your hearts.

فرع دید آمد عمل بی‌هیچ شك
پس نباشد مردم الا مردمك

Without any doubt, action is a branch of seeing:
therefore Man is nothing but "the little man".

1680 من تمام این نیارم گفت از آن
منع می‌آید ز صاحب مرکزان

I dare not expound the whole of this:
hindrance is coming from those who are at the centre.

چون فراموشی خلق و یادشان
با وی است و او رسد فریادشان

Inasmuch as the forgetfulness and recollection of creatures are with him,
and he comes at their call for help,

صد هزاران نیك و بد را آن بهی
می‌کند هر شب ز دلهاشان تهی

Every night that glorious one is emptying from their hearts
hundreds of thousands of good and evil,

روز دلها را از آن پر می‌کند
آن صدفها را پر از در می‌کند

In the daytime he is filling their hearts—
he is filling those oyster-shells with pearls.

آن همه اندیشه‌ی پیشانها
می‌شناسند از هدایت جانها

By guidance all those thoughts of former things
recognise the spirits.

1685 پیشه و فرهنگ تو آید به تو
تا در اسباب بگشاید به تو

Your handicraft and skill come to you,
that they may open to you the door of means.

پیشه‌ی زرگر به آهنگر نشد
خوی این خوش خوبه آن منکر نشد

The goldsmith's craft did not go to the ironsmith; the disposition of
the good-natured man did not go to the disagreeable one.

پیشه‌ها و خلقها همچون جهیز
سوی خصم آیند روز رستخیز

On the day of Resurrection the handicrafts and dispositions will come,
like articles of property, to the claimant.

پیشه‌ها و خلقها از بعد خواب
واپس آید هم به خصم خود شتاب

After sleep also, the handicrafts and dispositions
come back in haste to him that claims them as his.

پیشه‌ها و اندیشه‌ها در وقت صبح
هم بدانجا شد که بود آن حسن و قبح

At the hour of dawn the handicrafts and thoughts
went to the same place where that good and evil were.

1690 چون کبوترهای پیك از شهرها
سوی شهر خویش آرد بهرها

1690 Like carrier pigeons, they bring things
useful from cities to their own city.

شنیدن آن طوطی حرکت آن طوطیان و مردن آن طوطی در قفس و نوحه‌ی خواجه بر وی

How the parrot heard what those parrots had done, and died inthe cage, and how the merchant made lament for her.

چون شنید آن مرغ کان طوطی چه کرد
پس بلرزید اوفتاد و گشت سرد

When the bird heard what that parrot had done,
she trembled exceedingly, fell, and became cold.

خواجه چون دیدش فتاده همچنین
بر جهید و زد کله را بر زمین

The merchant, seeing her thus fallen,
sprang up and dashed his cap on the ground.

چون بدین رنگ و بدین حالش بدید
خواجه بر جست و گریبان را درید

When he saw her in this guise and in this state,
the merchant sprang forward and tore the breast of his garment.

گفت ای طوطی خوب خوش حنین
این چه بودت این چرا گشتی چنین

He said, “O beautiful parrot with your sweet cry, what is this
that has happened to you? Why have you become like this?

1695 ای دریغا مرغ خوش آواز من
ای دریغا هم دم و هم راز من

1695 Oh, alas for my sweet-voiced bird!
Oh, alas for my bosom-friend and confidant!

ای دریغا مرغ خوش الحان من
راح روح و روضه و ریحان من

Oh, alas for my melodious bird,
the wine of my spirit and my garden and my sweet basil!

گر سلیمان را چنین مرغی بدی
کی خود او مشغول آن مرغان شدی

Had Solomon possessed a bird like this,
how indeed should he have become occupied with those birds?

ای دریغا مرغ کارزان یافتم
زود روی از روی او بر تافتم

Oh, alas for the bird which I gained cheaply
and soon turned my face away from her countenance!

ای زبان تو بس زیانی بر وری
چون تویی گویا چه گویم من ترا

O tongue, you art a great damage to me, since you art speaking,
what should I say to you?

1700 ای زبان هم آتش و هم خرمنی
چند این آتش در این خرمن زنی

1700 O tongue, you art both the fire and the stack:
how long will you dart this fire upon this stack?

در نهان جان از تو افغان می‌کند
گر چه هر چه گویی‌اش آن می‌کند

Secretly my soul is groaning because of you,
although it is doing whatever you bid it.

ای زبان هم گنج بی‌پایان تویی
ای زبان هم رنج بی‌درمان تویی

O tongue, you are a treasure without end.
O tongue, you are also a disease without remedy.

هم صفیر و خدعه‌ی مرغان تویی
هم انیس وحشت هجران تویی

You are at once a whistle and decoy for birds,
and a comforter in the desolation of absence.

چند امانم می‌دهی ای بی‌امان
ای تو زه کرده به کین من کمان

How long will you grant me mercy, O merciless one,
O you who have drawn the bow to take vengeance on me?

نك بپرانیده ای مرغ مرا
در چراگاه ستم کم کن چرا

Lo, you have made my bird fly away.
Do not browse l in the pasture of injustice!

یا جواب من بگو یا داد ده
یا مرا ز اسباب شادی یاد ده

Either answer me or give redress
or mention to me the means of joy.

ای دریغا نور ظلمت سوز من
ای دریغا صبح روز افروز من

Oh, alas for my darkness-consuming dawn!
Oh, alas for my day-enkindling light!

ای دریغا مرغ خوش پرواز من
ز انتها پریده تا آغاز من

Oh, alas for my bird of goodly flight,
that has flown from my end to my beginning.

عاشق رنج است نادان تا ابد
خیز لا أُقْسِمُ بخوان تا فِي كبد

The ignorant man is in love with pain unto everlasting.
Arise and read *I swear* as far as *in trouble*.

از کبد فارغ بدم با روی تو
وز زبد صافی بدم در جوی تو

With your face I was free from trouble,
and in your river I was unsoiled by froth.

این دریغاها خیال دیدن است
وز وجود نقد خود ببریدن است

These cries of 'Alas' are the phantasy of seeing
and separation from my present existence.

غیرت حق بود و با حق چاره نیست
کو دلی کز حکم حق صد پاره نیست

It was the jealousy of God, and there is no device against God:
where is a heart that is not in a hundred pieces by God's love?

غیرت آن باشد که او غیر همه ست
آن که افزون از بیان و دمدمه ست

The otherness is this, that He is other than all things
that He is beyond explanation and the noise of words.

ای دریغا اشك من دریا بدی
تا نثار دل بر زیبا بدی

Oh, alas! Would that my tears were an ocean,
that they might be strewn as an offering to the fair charmer!

طوطی من مرغ زیرکسار من
ترجمان فکرت و اسرار من

My parrot, my clever-headed bird,
the interpreter of my thought and inmost consciousness,

هر چه روزی داد و ناداد آیدم
او ز اول گفته تا یاد آیدم

She has told me from the first that I might remember it,
whatever should come to me as my allotted portion of right and wrong."

طوطیی کاید ز وحی آواز او
پیش از آغاز وجود آغاز او

The parrot whose voice comes from inspiration
and whose beginning was before the beginning of existence

اندرون تست آن طوطی نهان
عکس او را دیده تو بر این و آن

That parrot is hidden within you:
you have seen the refection of her upon this and that.

می‌برد شادیت را تو شاد از او
می‌پذیری ظلم را چون داد از او

She takes away your joy, and because of her you art rejoicing:
you receive injury from her as though it were justice.

ای که جان را بهر تن می‌سوختی
سوختی جان را و تن افروختی

O you who were burning the soul for the body's sake,
you have burned the soul and illumined the body.

سوختم من سوخته خواهد کسی
تا ز من آتش زند اندر خسی

I am burning: does any one want tinder,
let him set his rubbish ablaze with fire from me.

سوخته چون قابل آتش بود
سوخته بستان که آتش کش بود

Inasmuch as tinder is combustible,
take tinder that catches fire.

ای دریغا ای دریغا ای دریغ
کانچنان ماهی نهان شد زیر میغ

O alas, O alas, O alas that such a moon
became hidden under the clouds!

چون زنم دم کاتش دل تیز شد
شیر هجر آشفته و خون ریز شد

How should I utter a word? For the fire in my heart is grown fierce,
the lion of separation has become raging and blood-shedding.

آن که او هوشیار خود تند است و مست
چون بود چون او قدح گیرد به دست

One that even when sober is violent and furious,
how will it be when he takes the wine-cup in his hand?

شیر مستی کز صفت بیرون بود
از بسیط مرغزار افزون بود

The furious Lion who is beyond description
is too great for the wide expanse of the meadow.

قافیه اندیشم و دل دار من
گویدم مندیش جز دیدار من

I am thinking of rhymes, and my Sweetheart says to me,
"Do not think of aught except vision of Me.

خوش نشین ای قافیه اندیش من
قافیه‌ی دولت تویی در پیش من

Sit at your ease, My rhyme-meditating:
in My presence you art rhymed with felicity.

حرف چه بود تا تو اندیشی از آن
حرف چه بود خار دیوار رزان

What are words that you should think of them?
What are words? Thorns in the hedge of the vineyard

حرف و صوت و گفت را بر هم زنم
تا که بی‌این هر سه با تو دم زنم

I will throw word, sound and speech into confusion,
that without these three I may converse with you.

آن دمی کز آدمش کردم نهان
با تو گویم ای تو اسرار جهان

That word which I kept hidden from Adam
I will speak to you, O consciousness of the world.

آن دمی را که نگفتم با خلیل
و آن غمی را که نداند جبرئیل

That word which I did not communicate to Abraham,
and that pain which Gabriel does not know."

آن دمی کز وی مسیحا دم نزد
حق ز غیرت نیز بی‌ما هم نزد

That word, of which the Messiah breathed not a word God,
from jealousy, did not utter even without we.

ما چه باشد در لغت اثبات و نفی
من نه اثباتم منم بی‌ذات و نفی

What is *ma* in language? Positive and negative.
I am not positive, I am selfless and negated.

من کسی در ناکسی دریافتم
پس کسی در ناکسی دربافتم

I found individuality in non-individuality:
therefore I wove individuality into non-individuality.

جمله شاهان بنده‌ی بنده‌ی خودند
جمله خلقان مرده‌ی مرده‌ی خودند

All kings are enslaved to their slaves,
all people are dead for one who dies for them.

جمله شاهان پست، پست خویش را
جمله خلقان مست، مست خویش را

All kings are prostrate before one who is prostrate before them;
all people are intoxicated with one who is intoxicated with them

می‌شود صیاد، مرغان را شکار
تا کند ناگاه ایشان را شکار

The fowler becomes a prey to the birds
in order that of a sudden he may make them his prey.

بی‌دلان را دلبران جسته به جان
جمله معشوقان شکار عاشقان

The hearts of heart-ravishers are captivated by those
who have lost their hearts: all loved ones are the prey of lovers.

هر که عاشق دیدی‌اش معشوق دان
کو به نسبت هست هم این و هم آن

Whomever you deemed to be a lover, regard as the loved one,
for relatively he is both this and that.

تشنگان گر آب جویند از جهان
آب جوید هم به عالم تشنگان

If they that are thirsty seek water from the world,
water too seeks in the world them that are thirsty.

چون که عاشق اوست تو خاموش باش
او چو گوشت می‌کشد تو گوش باش

Inasmuch as He is lover, be silent:
as He is pulling your ear, be you ear.

بند کن چون سیل سیلانی کند
ور نه رسوایی و ویرانی کند

Dam the torrent when it runs in flood;
else it will work shame and ruin.

من چه غم دارم که ویرانی بود
زیر ویران گنج سلطانی بود

What care I though ruin be?
Under the ruin there is a royal treasure.

غرق حق خواهد که باشد غرق‌تر
همچو موج بحر جان زیر و زبر

He that is drowned in God wishes to be more drowned,
his spirit up and down like the waves of the sea,

زیر دریا خوشتر آید یا زبر
تیر او دل کش تر آید یا سپر

"Is the bottom of the sea more delightful, or the top?
Is His arrow more fascinating, or the shield?"

پاره کرده‌ی وسوسه باشی دلا
گر طرب را باز دانی از بلا

O heart, you are torn asunder by evil suggestion
if you recognise any difference between joy and woe.

گر مرادت را مذاق شکر است
بی‌مرادی نه مراد دل بر است

Although the object of your desire has the taste of sugar,
is not absence of any object of desire the object of the Beloved's desire?

هر ستاره‌ش خونبهای صد هلال
خون عالم ریختن او را حلال

Every star of His is the blood-price of a hundred new moons:
it is lawful for Him to shed the blood of the (whole) world.

ما بها و خونبها را یافتیم
جانب جان باختن بشتافتیم

We gained the price and the blood-price:
we hastened to gamble our soul away.

ای حیات عاشقان در مردگی
دل نیابی جز که در دل بردگی

Oh, the life of lovers consists in death:
you will not win the heart except in losing your own.

من دلش جسته به صد ناز و دلال
او بهانه کرده با من از ملال

I sought His heart with a hundred airs and graces,
He made excuses to me in disdain.

گفتم آخر غرق تست این عقل و جان
گفت رو رو بر من این افسون مخوان

I said, "After all, this mind and soul are drowned in You."
"Begone," said He, "begone ! Do not chant these spells over Me

من ندانم آن چه اندیشیده‌ای
ای دو دیده دوست را چون دیده‌ای

Do I not know what thought you have conceived?
O you who have seen double, how have you regarded the Beloved?

ای گران جان خوار دیده ستی و را
ز آن که بس ارزان خریده ستی و را

O gross-spirited one, you have held Me in light esteem,
because you have bought Me very cheaply.

هر که او ارزان خرد ارزان دهد
گوهری طفلی به قرصی نان دهد

He that buys cheaply gives cheaply:
a child will give a pearl for a loaf of bread."

غرق عشقی‌ام که غرق است اندر این
عشقهای اولین و آخرین

I am drowned in a love
that therein are drowned the first loves and the last.

مجملش گفتم نکردم ز آن بیان
ور نه هم افهام سوزد هم زبان

I have told it summarily, I have not explained it,
otherwise both perceptions and tongue would be consumed.

من چو لب گویم لب دریا بود
من چو لا گویم مراد الا بود

When I speak of "lip," it is the lip of the Sea ;
when I say "not," the intended meaning is " except."

من ز شیرینی نشستم رو ترش
من ز بسیاری گفتارم خمش

By reason of sweetness I sit with sour face:
from fullness of speech I am silent,

تا که شیرینی ما از دو جهان
در حجاب رو ترش باشد نهان

That in the sour-faced mask of my sweetness
may be kept hidden from the two worlds.

تا که در هر گوش ناید این سخن
یك همی‌گویم ز صد سر لدن

In order that this subject may not come to every ear,
I am telling one out of a hundred esoteric mysteries.

تفسیر قول حکیم: به هرچه از راه وامانی چه کفر آن حرف و چه ایمان به هرچه از دوست دور افتی چه زشت آن نقش و چه زیبا در معنی قوله علیه السّلم إنَّ سَعدًا لغَیُورُ و أَنا أغیَرُ من سَعدٍ و اللَّه أغیَرُ منّي و مِن غَیرتِهِ حَرَّمَ الْفَواحِشَ ما ظَهَرَ مِنْها وَ ما بَطَنَ

Commentary on the saying of the Hakim:

"Any thing that causes you to be left behind on the Way,
what matter whether it be infidelity or faith?
Any form that causes you to fall far from the Beloved,
what matter whether it be ugly or beautiful?"—

and on the meaning of the words of the Prophet, on whom be peace:

"Verily, Sa' d is jealous (Ghayat), and I am more jealous (Ghayat) than Sa' d,
and Allah is more jealous (Ghayat) than I; and because of His jealousy (Ghayat)
He hath forbidden foul actions both outward and inward."

جمله عالم ز آن غیور آمد که حق
برد در غیرت بر این عالم سبق

The whole world became jealous (Ghayat)
because God is superior to all the world in jealousy (Ghayat).

او چو جان است و جهان چون کالبد
کالبد از جان پذیرد نیك و بد

He is like the spirit, and the world is like the body:
the body receives from the spirit good and evil.

هر که محراب نمازش گشت عین
سوی ایمان رفتنش می‌دان تو شین

Any one whose prayer-niche is turned to the revelation,
do you regard his going to faith as shameful.

هر که شد مر شاه را او جامه‌دار
هست خسران بهر شاهش اتجار

Any one who has become Master of the robes to the King;
it is loss for him to traffic on the King's behalf.

هر که با سلطان شود او همنشین
بر درش بودن بود حیف و غبین

Any one who becomes the intimate friend of the Sultan;
it is an injury and swindle to wait at his door.

دست‌بوسش چون رسید از پادشاه
گر گزیند بوس پا باشد گناه

When kissing the hand has been bestowed on him by the King,
it is a sin if he prefers to kiss the foot.

گر چه سر بر پا نهادن خدمت است
پیش آن خدمت خطا و زلت است

Although to lay the head on the foot is an act of obeisance,
compared with the former act of obeisance it is a fault and backsliding.

شاه را غیرت بود بر هر که او
بو گزیند بعد از آن که دید رو

The King is jealous (Ghayat) of any one who,
after having seen the face, prefers the scent.

غیرت حق بر مثل گندم بود
کاه خرمن غیرت مردم بود

To speak in parables, God's jealousy (Ghayat) is the wheat,
men's jealousy (Ghayat) is the straw in the stack.

اصل غیرتها بدانید از اله
آن خلقان فرع حق بی‌اشتباه

Know that the root of jealousy (Ghayat) is in God:
those of mankind are an offshoot from God, without resemblance.

شرح این بگذارم و گیرم گله
از جفای آن نگار ده دله

I will leave the explanation of this
and will begin to complain of the cruelty of that fickle Beauty.

نالم ایرا ناله‌ها خوش آیدش
از دو عالم ناله و غم بایدش

I wail because wailings are pleasant to Him:
He wants from the two worlds wailing and grief.

چون ننالم تلخ از دستان او
چون نیم در حلقه‌ی مستان او

How should I not wail bitterly on account of His deceit,
since I am not in the circle of those intoxicated with Him?

چون نباشم همچو شب بی‌روز او
بی‌وصال روی روز افروز او

How should I not mourn, like night, without His day
and without the favour of His day-illuming countenance?

ناخوش او خوش بود در جان من
جان فدای یار دل رنجان من

His sourness is sweet in my soul:
may my soul be sacrificed to the Beloved who grieves my heart!

عاشقم بر رنج خویش و درد خویش
بهر خشنودی شاه فرد خویش

I am in love with my grief and pain
for the sake of pleasing my peerless King.

خاك غم را سرمه سازم بهر چشم
تا ز گوهر پر شود دو بحر چشم

I make the dust of sorrow a salve for mine eye,
that the two seas of mine eyes may be filled with jewels.

اشك کان از بهر او بارند خلق
گوهر است و اشك پندارند خلق

The tears which people shed for His sake are pearls
and people think they are tears.

من ز جان جان شکایت می‌کنم
من نیم شاکی روایت می‌کنم

I am complaining of the Soul of the soul,
I am not complaining: I am relating.

دل همی‌گوید کز او رنجیده‌ام
وز نفاق سست می‌خندیده‌ام

My heart is saying, "I am tormented by Him,"
and I have been laughing at its poor pretence.

راستی کن ای تو فخر راستان
ای تو صدر و من درت را آستان

Do right, O glory of the righteous,
O You who are the dais, and I the threshold of Your door!

آستان و صدر در معنی کجاست
ما و من کو آن طرف کان یار ماست

Where are threshold and dais in meaning?
In the quarter where our Beloved is, where are "we" and "I"?

ای رهیده جان تو از ما و من
ای لطیفه‌ی روح اندر مرد و زن

O You whose soul is free from "we" and "I,"
O You who are the subtle essence of the spirit in man and woman,

مرد و زن چون یك شود آن یك تویی
چون که یك جا محو شد آنك تویی

When man and woman become one, You are that One;
when the units are wiped out, lo, You are that.

این من و ما بهر آن بر ساختی
تا تو با خود نرد خدمت باختی

You did contrive this "I" and "we"
in order that You might play the game of worship with Yourself,

تا من و توها همه يك جان شوند
عاقبت مستغرق جانان شوند

That all “I’s” and “you’s” should become one soul
and at last should be submerged in the Beloved.

این همه هست و بیا ای امر کن
ای منزه از بیان و از سخن

All this is, and do You come, O Creative Word,
O You who transcends “Come” and speech!

جسم جسمانه تواند دیدنت
در خیال آرد غم و خندیدنت

The body can see You in bodily fashion:
it fancies Your sadness or laughter.

دل که او بستهی غم و خندیدن است
تو مگو کاو لایق آن دیدن است

Do not say that the heart that is bound by sadness and laughter
is worthy of seeing You.

آن که او بستهی غم و خنده بود
او بدین دو عاریت زنده بود

He who is bound by sadness and laughter
is living by means of these two borrowed things.

باغ سبز عشق کاو بیمنتهاست
جز غم و شادی در او بس میوههاست

In the verdant garden of Love, which is without end,
there are many fruits besides sorrow and joy.

عاشقی زین هر دو حالت برتر است
بیبهار و بیخزان سبز و تر است

Love is higher than these two states of feeling:
without spring and without autumn it is green and fresh.

ده زکات روی خوب ای خوب رو
شرح جان شرحه شرحه باز گو

Pay the taxes on Your fair face, O Beauteous One:
relate the story of the soul that is rent in pieces,

کز کرشم غمزهی غمازهای
بر دلم بنهاد داغی تازهای

For by the coquetry of a glance
One who is given to glancing amorously has branded my heart anew.

من حلالش کردم ار خونم بریخت
من همیگفتم حلال او میگریخت

I absolved Him if He shed my blood:
I was saying, “It is lawful,” and He was fleeing.

چون گریزانی ز نالهی خاکیان
غم چه ریزی بر دل غمناکیان

Since You are fleeing from the lament of those who are dust,
why do you pour You sorrow on the hearts of the sorrowful?

ای که هر صبحی که از مشرق بتافت
همچو چشمهی مشرقت در جوش یافت

O You, whom every dawn that shone from the East
found overflowing like the bright fountain,

چون بهانه دادی این شیدات را
ای بهانه شکر لبهات را

How didst You give evasion to Your frenzied lover,
O You the sugar of whose lips hath no price?

ای جهان کهنه را تو جان نو
از تن بیجان و دل افغان شنو

O You who art a new soul to the old world,
hear the cry from my body without soul and heart.

شرح گل بگذار از بهر خدا
شرح بلبل گو که شد از گل جدا

Leave the tale of the Ruse! For God’s sake set forth
the tale of the Nightingale that is parted from the Rose!

از غم و شادی نباشد جوش ما
با خیال و وهم نبود هوش ما

Our emotion is not caused by grief and joy,
our consciousness is not related to fancy and imagination.

حالتی دیگر بود کان نادر است
تو مشو منکر که حق بس قادر است

There is another state, which is rare:
do not disbelieve, for God is very mighty.

تو قیاس از حالت انسان مکن
منزل اندر جور و در احسان مکن

Do not judge from the state of man;
do not abide in wrong-doing and in well-doing.

جور و احسان رنج و شادی حادث است
حادثان میرند و حقشان وارث است

Wrong-doing and well-doing, grief and joy are things that come into
existence; those who come into existence die: God is their heir.

صبح شد ای صبح را پشت و پناه
عذر مخدومی حسام الدین بخواه

It is morning. O You who are the support and refuge of the dawn,
ask pardon of my Lord Husamu'ddin!

عذر خواه عقل کل و جان تویی
جان جان و تابش مرجان تویی

You are He who asks pardon of the Universal Mind and Soul,
You are the Soul of the soul and the Splendour of the coral.

تافت نور صبح و ما از نور تو
در صبوحی با می منصور تو

The light of dawn has shone forth, and from Your light we are engaged
in drinking the morning-drink with the wine of Your Mansur.

داده‌ی تو چون چنین دارد مرا
باده که بود کاو طرب آرد مرا

Inasmuch as Your gift keeps me thus,
who is wine that it should bring me rapture?

باده در جوشش گدای جوش ماست
چرخ در گردش گدای هوش ماست

Wine in ferment is a beggar suing for our ferment;
Heaven in revolution is a beggar suing for our consciousness.

باده از ما مست شد نی ما از او
قالب از ما هست شد نی ما از او

Wine became intoxicated by us, not we with it;
the body came into being from we, not we from it.

ما چو زنبوریم و قالبها چو موم
خانه خانه کرده قالب را چو موم

We are as bees, and bodies are as wax (honeycomb):
we have made the body, cell by cell, like wax.

رجوع به حکایت خواجه‌ی تاجر

Reverting to the tale of the merchant who went to trade

بس دراز است این حدیث خواجه گو
تا چه شد احوال آن مرد نکو

This is very long. Tell the story of the merchant
that we may see what happened to that good man.

خواجه اندر آتش و درد و حنین
صد پراکنده همی‌گفت این چنین

The merchant in fire and anguish and yearning
was uttering a hundred distracted phrases like this,

گه تناقض گاه ناز و گه نیاز
گاه سودای حقیقت گه مجاز

Now self-contradiction, now disdain, now supplication,
now passion for reality, now metaphor.

مرد غرقه گشته جانی می‌کند
دست را در هر گیاهی می‌زند

The drowning man suffers an agony of soul
and clutches at every straw.

تا کدامش دست گیرد در خطر
دست و پایی می‌زند از بیم سر

For fear of his head, he flings about hand and foot
to see whether any one will take his hand in peril.

دوست دارد یار این آشفتگی
کوشش بیهوده به از خفتگی

The Friend loves this agitation:
it is better to struggle vainly than to lie still.

آن که او شاه است او بی‌کار نیست
ناله از وی طرفه کاو بیمار نیست

He who is the King is not idle;
complaint from Him would be a marvel, for He is not ill.

بهر این فرمود رحمان ای پسر
كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ای پسر

For this reason said the Merciful, O son,
"*Every day He is in an affair*," O son.

اندر این ره می‌تراش و می‌خراش
تا دم آخر دمی فارغ مباش

In this Way be you ever scraping and scratching:
until your last breath do not be unoccupied for a moment,

تا دم آخر دمی آخر بود
که عنایت با تو صاحب سر بود

So that your last breath may be a last breath
in which the favour is your bosom-friend.

هر چه می‌کوشند اگر مرد و زن است
گوش و چشم شاه جان بر روزن است

Whatsoever the soul which is in man and woman strives to do,
the ear and eye of the soul's King are at the window.

برون انداختن مرد تاجر طوطی را از قفس و پریدن طوطی مرده

How the merchant cast the parrot out of the cage and how the dead parrot flew away.

بعد از آنش از قفس بیرون فگند
طوطیك پرید تا شاخ بلند

After that, he cast her out of the cage.
The little parrot flew to a lofty bough

طوطی مرده چنان پرواز کرد
کافتاب از چرخ ترکی تاز کرد

The dead parrot made such a flight
as when the orient sun rushed onward.

خواجه حیران گشت اندر کار مرغ
بی‌خبر ناگه بدید اسرار مرغ

The merchant was bewildered at the action of the bird:
without understanding he suddenly beheld the mysteries of the bird.

روی بالا کرد و گفت ای عندلیب
از بیان حال خودمان ده نصیب

He lifted up his face and said, "O nightingale,
give us a portion by explaining your case.

او چه کرد آن جا که تو آموختی
ساختی مکری و ما را سوختی

What did she do there, that you did learn,
devise a trick, and burn us"?

گفت طوطی کاو به فعلم پند داد
که رها کن لطف آواز و وداد

The parrot said, " She by her act counselled me—
'Abandon your charm of voice and your affection,

ز آن که آوازت ترا در بند کرد
خویشتن مرده پی این پند کرد

Because your voice has brought you into bondage':
she feigned herself dead for the sake of this counsel,

یعنی ای مطرب شده با عام و خاص
مرده شو چون من که تا یابی خلاص

Meaning, 'O you who have become a singer to high and low,
become dead like me, that you may gain release.'"

دانه باشی مرغکانت بر چنند
غنچه باشی کودکانت بر کنند

If you are a grain, the little birds will peck you up;
if you are a bud, the children will pluck you off.

دانه پنهان کن بکلی دام شو
غنچه پنهان کن گیاه بام شو

Hide the grain, become wholly a snare;
hide the bud, become the grass on the roof.

هر که داد او حسن خود را در مزاد
صد قضای بد سوی او رو نهاد

Any one who offers his beauty to auction;
a hundred evil fates set out towards him.

چشمها و خشمها و رشکها
بر سرش ریزد چو آب از مشکها

Plots and angers and envies pour upon his head,
like water from water skins.

دشمنان او را ز غیرت می‌درند
دوستان هم روزگارش می‌برند

Foes tear him to pieces from jealousy;
even friends take his lifetime away.

آن که غافل بود از کشت بهار
او چه داند قیمت این روزگار

He that was heedless of the sowing and the springtide,
how should he know the value of this lifetime?

در پناه لطف حق باید گریخت
کاو هزاران لطف بر ارواح ریخت

You must flee to the shelter of God's grace,
who shed thousand fold grace upon spirits,

تا پناهی یابی آن گه چون پناه
آب و آتش مر ترا گردد سپاه

That you may find a refuge. Then how shelter?
Water and fire will become our army.

نوح و موسی را نه دریا یار شد
نه بر اعداشان به کین قهار شد

Did not the sea become a friend to Noah and Moses?
Did it not become overbearing in vengeance against their enemies?

آتش ابراهیم را نی قلعه بود
تا بر آورد از دل نمرود دود

Was not the fire a fortress for Abraham,
so that it raised smoke from the heart of Nimrod?

کوه یحیی را نه سوی خویش خواند
قاصدانش را به زخم سنگ راند

Did not the mountain call Yahya to itself
and drive off his pursuers with blows of stone?

گفت ای یحیی بیا در من گریز
تا پناهت باشم از شمشیر تیز

"O Yahya," it said, "come, take refuge in me,
that I may be your shelter from the sharp sword."

وداع کردن طوطی خواجه را و پریدن

How the parrot bade farewell to the merchant and flew away.

یك دو پندش داد طوطی بی‌نفاق
بعد از آن گفتش سلام الفراق

The parrot gave him one or two counsels full of savour
and after that bade him the farewell of parting.

خواجه گفتش فی أمان الله برو
مر مرا اکنون نمودی راه نو

The merchant said to her, "Go, God protect you!
Just now you have shown to me a new Way."

خواجه با خود گفت کاین پند من است
راه او گیرم که این ره روشن است

Said the merchant to himself, "This is the counsel for me;
I will take her Way, for this Way is shining with light.

جان من کمتر ز طوطی کی بود
جان چنین باید که نیکو پی بود

How should my soul be meaner than the parrot?
The soul ought to follow a good track like this."

مضرت تعظیم خلق و انگشت نمای شدن

The harmfulness of being honoured by the people and of becoming conspicuous

تن قفس شکل است تن شد خار جان
در فریب داخلان و خارجان

The body is cage-like: the body, amidst the cajoleries
of those who come in and go out, became a thorn to the soul.

اینش گوید من شوم هم راز تو
و آنش گوید نی منم انباز تو

This one says to him, “I will be your confidant,”
and that One says, “Nay, I am your partner.”

اینش گوید نیست چون تو در وجود
در جمال و فضل و در احسان و جود

This one says to him, “There is none in existence like you
for beauty and eminence and for kindness and liberality.”

آنش گوید هر دو عالم آن تست
جمله جانهامان طفیل جان تست

That one says to him, “Both the worlds are yours,
all our souls are your soul’s parasites.”

او چو بیند خلق را سر مست خویش
از تکبر می‌رود از دست خویش

When he sees the people intoxicated with him,
because of arrogance he loses self-control.

او نداند که هزاران را چو او
دیو افکنده ست اندر آب جو

He does not know that the Devil has cast thousands like him
into the water of the river.

لطف و سالوس جهان خوش لقمه‌ای است
کمترش خور کان پر آتش لقمه‌ای است

The world’s flattery and hypocrisy is a sweet morsel:
eat less of it, for it is a morsel full of fire.

آتشش پنهان و ذوقش آشکار
دود او ظاهر شود پایان کار

Its fire is hidden and its taste is manifest:
its smoke becomes visible in the end.

تو مگو آن مدح را من کی خورم
از طمع می‌گوید او پی می‌برم

Do not say, “How should I swallow that praise?
He is speaking from desire: I am on his track.”

مادحت گر هجو گوید بر ملا
روزها سوزد دلت ز آن سوزها

If your admirer should satirize you in public,
your heart would burn for days on account of those scorches.

گر چه دانی کاو ز حرمان گفت آن
کان طمع که داشت از تو شد زیان

Although you know that he said it in disappointment
because the hopes he had of you brought him no gain,

آن اثر می‌ماندت در اندرون
در مدیح این حالتت هست آزمون

The effect is remaining within you.
The same experience happens to you in the case of praise.

آن اثر هم روزها باقی بود
مایه‌ی کبر و خداع جان شود

The effect of that too lasts for many days
and becomes a source of arrogance and deception of the soul,

لیك ننماید چو شیرین است مدح
بد نماید ز آن که تلخ افتاد قدح

But it does not show itself, because praise is sweet;
the evil shows itself, because blame is bitter.

همچو مطبوخ است و حب کان را خوری
تا به دیری شورش و رنج اندری

It is like teas and pills which you swallow
and for a long time you are in disturbance and pain,

ور خوری حلوا بود ذوقش دمی
این اثر چون آن نمی‌پاید همی

Whereas, if you eat *halwa*, its taste is momentary:
this effect, like the other, is not enduring for ever.

چون نمی‌پاید همی‌پاید نهان
هر ضدی را تو به ضد او بدان

Since it does not endure, it endures imperceptibly:
recognise every opposite by means of its opposite.

چون شکر پاید نهان تاثیر او
بعد حینی دمل آرد نیش جو

When the effect of sugar endures,
after a while it produces boils that call for the lancet.

نفس از بس مدحها فرعون شد
کن ذلیل النفس هونا لا تسد

Pharaoh was made by abundance of praises:
be lowly of spirit through meekness, do not domineer.

تا توانی بنده شو سلطان مباش
زخم کش چون گوی شو چوگان مباش

So far as you can, become a slave, do not be a monarch.
Suffer blows: become like the ball, do not be the bat.

ور نه چون لطفت نماند وین جمال
از تو آید آن حریفان را ملال

Otherwise, when this elegance and beauty remains with you no more,
you will be loathed by those companions.

آن جماعت کت همی‌دادند ریو
چون ببینندت بگویندت که دیو

The set of people who used to flatter you deceitfully,
when they behold you will call you a devil.

جمله گویندت چو بینندت به در
مرده‌ای از گور خود بر کرد سر

When they see you at their doors, they all will cry,
"A dead man has risen from his grave."

همچو امرد که خدا نامش کنند
تا بدین سالوس در دامش کنند

Like the beardless youth whom they address as "Lord"
that by this hypocrisy they may make him infamous.

چون که در بد نامی آمد ریش او
دیو را ننگ آید از تفتیش او

As soon as he has grown a beard in infamy,
the Devil is ashamed to search after him.

دیو سوی آدمی شد بهر شر
سوی تو ناید که از دیوی بتر

The Devil approaches Man for the sake of wickedness:
he does not approach you because you are worse than the Devil.

تا تو بودی آدمی دیو از پی‌ات
می‌دوید و می‌چشانید او می‌ات

So long as you were a man the Devil was running at your heels
and bidding you taste wine.

چون شدی در خوی دیوی استوار
می‌گریزد از تو دیو نابکار

Since you have become confirmed in devilry,
the Devil is fleeing from you, O good-for-nothing!

آن که اندر دامنت آویخت او
چون چنین گشتی ز تو بگریخت او

At that time they clung to your skirt:
when you became like this they all fled.

تفسیر ما شاء الله کان

Explanation of "Whatsoever God wills comes to pass."

این همه گفتیم لیك اندر بسیچ
بی‌عنایات خدا هیچیم هیچ

We have spoken all these words, but in preparing ourselves
we are nothing, nothing without the favours of God.

بی‌عنایات حق و خاصان حق
گر ملك باشد سیاه استش ورق

Without the favours of God and God's elect ones,
angel though he be, his page is black.

ای خدا ای فضل تو حاجت روا
با تو یاد هیچ کس نبود روا

O God, O You whose bounty fulfils need,
it is not allowable to mention any one beside You.

این قدر ارشاد تو بخشیده‌ای
تا بدین بس عیب ما پوشیده‌ای

This amount of guidance You have bestowed;
till this You have covered up many a fault of ours.

قطره‌ای دانش که بخشیدی ز پیش
متصل گردان به دریاهای خویش

Cause the drop of knowledge which You gave previously
to become united with Your seas.

قطره‌ای علم است اندر جان من
وارهانش از هوا وز خاك تن

In my soul there is a drop of knowledge:
deliver it from sensuality and from the body's clay,

پیش از آن کاین خاکها خسفش کنند
پیش از آن کاین بادها نشفش کنند

Before these clays drink it up,
before these winds sweep it away,

گر چه چون نشفش کند تو قادری
کش از ایشان واستانی واخری

Although, when they sweep it away,
You are able to take it back from them and redeem it.

قطره‌ای کاو در هوا شد یا که ریخت
از خزینه‌ی قدرت تو کی گریخت

The drop that vanished in the air or was spilled—
when did it flee from the storehouse of Your omnipotence?

گر در آید در عدم یا صد عدم
چون بخوانیش او کند از سر قدم

If it enters into non-existence or a hundred non-existences,
it will make a foot of its head when You call it.

صد هزاران ضد ضد را می‌کشد
بازشان حکم تو بیرون می‌کشد

Hundreds of thousands of opposites are killing their opposites:
Your decree is drawing them forth again.

از عدمها سوی هستی هر زمان
هست یا رب کاروان در کاروان

There is caravan on caravan, O Lord,
continually from non-existence towards existence.

خاصه هر شب جمله افکار و عقول
نیست گردد غرق در بحر نغول

In particular, every night all thoughts and understandings
become nothing, plunged in the deep Sea;

باز وقت صبح آن اللهیان
بر زنند از بحر سر چون ماهیان

Again at the time of dawn those Divine ones
lift up their heads from the Sea, like fishes.

در خزان آن صد هزاران شاخ و برگ
از هزیمت رفته در دریای مرگ

In autumn the myriads of boughs and leaves
go in rout into the sea of Death,

زاغ پوشیده سیه چون نوحه‌گر
در گلستان نوحه کرده بر خضر

In the garden the crow clothed in black like a mourner
makes lament over the greenery.

باز فرمان آید از سالار ده
مر عدم را کانچه خوردی باز ده

Again from the Lord of the land comes the edict to Non-existence,
Give back what you hast devoured!

آن چه خوردی واده ای مرگ سیاه
از نبات و دارو و برگ و گیاه

Give up, O black Death, what you have devoured of plants
and healing herbs and leaves and grass!"

ای برادر عقل يك دم با خود آر
دم به دم در تو خزان است و بهار

O brother, collect your wits for an instant:
from moment to moment there is autumn and spring within you.

باغ دل را سبز و تر و تازه بین
پر ز غنچه‌ی ورد و سرو و یاسمین

Behold the garden of the heart, green and moist and fresh,
full of rosebuds and cypresses and jasmines;

ز انبهی برگ پنهان گشته شاخ
ز انبهی گل نهان صحرا و کاخ

Boughs hidden by the multitude of leaves,
vast plain and high palace hidden by the multitude of flowers

این سخنهایی که از عقل کل است
بوی آن گلزار و سرو و سنبل است

These words, which are from Universal Reason,
are the scent of those flowers and cypresses and hyacinths.

بوی گل دیدی که آن جا گل نبود
جوش مل دیدی که آن جا مل نبود

Did you smell the scent of a rose where no rose was?
Did you see the foaming of wine where no wine was?

بو قلاووز است و رهبر مر ترا
می‌برد تا خلد و کوثر مر ترا

The scent is your guide and conducts you on your way:
it will bring you to Eden and Kawthar.

بو دوای چشم باشد نور ساز
شد ز بویی دیده‌ی یعقوب باز

The scent is a remedy for the eye; light-making:
the eye of Jacob was opened by a scent.

بوی بد مر دیده را تاری کند
بوی یوسف دیده را یاری کند

The foul scent darkens the eye;
the scent of Joseph relieves the eye.

تو که یوسف نیستی یعقوب باش
همچو او با گریه و آشوب باش

You who are not a Joseph, be a Jacob:
be, like him, with weeping and sore distress.

بشنو این پند از حکیم غزنوی
تا بیابی در تن کهنه نوی

Listen to this counsel from the Sage of Ghazna,
that you may feel freshness in your old body:

ناز را رویی بباید همچو ورد
چون نداری گرد بد خویی مگرد

"Disdain needs a face like the rose;
when you have not , do not indulge in ill-temper.

زشت باشد روی نازیبا و ناز
سخت باشد چشم نابینا و درد

Ugly is disdain in an uncomely face,
grievous is eye-ache in an unseeing eye."

پیش یوسف نازش و خوبی مکن
جز نیاز و آه یعقوبی مکن

In the presence of Joseph do not give yourself airs and behave like a beauty:
offer nothing but the supplication and sighs of Jacob.

معنی مردن ز طوطی بد نیاز
در نیاز و فقر خود را مرده ساز

The meaning of dying by the parrot was supplication:
make yourself dead in supplication and poverty,

تا دم عیسی ترا زنده کند
همچو خویشت خوب و فرخنده کند

That the breath of Jesus may revive you
and make you fair and blessed as itself.

از بهاران کی شود سر سبز سنگ
خاك شو تا گل بروید رنگ رنگ

How should a rock be covered with greenery by the spring?
Become earth, that you may grow flowers of many a hue.

سالها تو سنگ بودی دل خراش
آزمون را یك زمانی خاك باش

Years have you been a heart-jagging rock:
once, for the sake of experiment, be earth!

داستان پیر چنگی که در عهد عمر رضی الله عنه از بهر خدا روز بی نوائی چنگ زد میان گورستان

The story of the old harpist who in the time of Umar, may God be well-pleased with him, on a day when he was starving played the harp for God's sake in the graveyard.

آن شنیده ستی که در عهد عمر
بود چنگی مطربی با کر و فر

Have you heard that in the time of ` Umar there was a harpist,
a fine and glorious minstrel?

بلبل از آواز او بی‌خود شدی
یك طرب ز آواز خوبش صد شدی

The nightingale would be made beside herself by his voice:
by his beautiful voice one rapture would be turned into a hundred.

مجلس و مجمع دمش آراستی
وز نوای او قیامت خاستی

His breath was an ornament to assembly and congregation,
and at his song the dead would arise.

همچو اسرافیل کاوازش به فن
مردگان را جان در آرد در بدن

Like Israfil, whose voice will cunningly bring
the souls of the dead into their bodies,

یا رسایل بود اسرافیل را
کز سماعش پر برستی فیل را

Or he was an accompanist, to Israfil
for his music would make the elephant grow wings.

سازد اسرافیل روزی ناله را
جان دهد پوسیده‌ی صد ساله را

One day Israfil will make a shrill sound
and will give life to him that has been rotten for a hundred years.

انبیا را در درون هم نغمه‌هاست
طالبان را ز آن حیات بی‌بهاست

The prophets also have notes within,
whence there comes life beyond price to them that seek.

نشنود آن نغمه‌ها را گوش حس
کز ستمها گوش حس باشد نجس

The sensual ear does not hear that melody,
for the sensual ear is defiled by iniquities.

نشنود نغمه‌ی پری را آدمی
کاو بود ز اسرار پریان اعجمی

The note of the peri is not heard by man,
for he is unable to apprehend the mysteries of the peris,

گر چه هم نغمه‌ی پری زین عالم است
نغمه‌ی دل برتر از هر دو دم است

Although the note of the peri too belongs to this world.
The note of the heart is higher than both breaths,

که پری و آدمی زندانی‌اند
هر دو در زندان این نادانی‌اند

For peri and man are prisoners:
both are in the prison of this ignorance.

معشر الجن سوره‌ی رحمان بخوان
تستطیعوا تنفذوا را باز دان

Recite *O community of Jinn* in the Suratu l'- Rahman;
recognise *if you are able to pass forth*.

نغمه‌های اندرون اولیا
اولا گوید که ای اجزای لا

The inward notes of the saints (Ahliya) say, at first,
"O ye particles of *la*,

هین ز لای نفی سرها بر زنید
این خیال و وهم یك سو افکنید

Take heed, lift up your heads from the la of negation,
and put forth your heads from this fancy and vain imagining.

ای همه پوسیده در کون و فساد
جان باقیتان نرویید و نزاد

O you who all are rotten in generation and corruption,
your everlasting soul neither grew nor came to birth."

گر بگویم شمه‌ای ز آن نغمه‌ها
جانها سر بر زنند از دخمه‌ها

If I tell a little of those notes,
the souls will lift up their heads from the tombs.

گوش را نزدیك كن كان دور نیست
لیك نقل آن به تو دستور نیست

Put your ear close, for that (melody) is not far off,
but it is not permitted to convey it to you.

هین كه اسرافیل وقت‌اند اولیا
مرده را ز یشان حیات است و حیا

Hark! For the saints (Ahliya) are the Israfils of the time:
from them to the dead comes life and freshness.

جان هر یك مرده‌ای از گور تن
بر جهد ز آوازشان اندر كفن

At their voice the dead souls in the body's grave
start up in their winding-sheets.

گوید این آواز ز آوازها جداست
زنده كردن كار آواز خداست

He says, " This voice is separate from voices:
to quicken is the work of the voice of God.

ما بمردیم و بكلی كاستیم
بانگ حق آمد همه برخاستیم

We died and were entirely decayed:
the call of God came: we all arose."

بانگ حق اندر حجاب و بی‌حجاب
آن دهد كو داد مریم را ز جیب

The call of God, veiled or unveiled,
bestows that which He bestowed on Mary from His bosom.

ای فناتان نیست كرده زیر پوست
باز گردید از عدم ز آواز دوست

O you, who are rotten with death underneath the skin,
return from non-existence at the voice of the Friend!

مطلق آن آواز خود از شه بود
گر چه از حلقوم عبد الله بود

Absolutely, indeed, that voice is from the King,
though it is from the larynx of God's servant.

گفته او را من زبان و چشم تو
من حواس و من رضا و خشم تو

He has said to him, "I am your tongue and eye;
I am your senses and I am your good pleasure and your wrath.

رو كه بی‌یسمع و بی‌یبصر تویی
سر تویی چه جای صاحب سر تویی

Go, for you are, 'By Me he hears and by Me he sees': you are the consciousness:
what is the occasion of, 'You are the possessor of the consciousness'?

چون شدی من كان لله از وله
من ترا باشم كه كان الله له

Since you have become, through bewilderment,
'He that belongs to God,' I am your, 'for God shall belong to him.'

گه تویی گویم ترا گاهی منم
هر چه گویم آفتاب روشنم

Sometimes I say to you, 'It is you,' sometimes, 'It is I':
whatever I say, I am the Sun illuminating.

هر كجا تابم ز مشكات دمی
حل شد آن جا مشكلات عالمی

Wherever I shine forth from the lamp-niche of a breath,
there the difficulties of a world are resolved.

ظلمتی را كافتابش بر نداشت
از دم ما گردد آن ظلمت چو چاشت

The darkness which the sun did not remove,
through My breath that darkness becomes like bright morning."

آدمی را او به خویش اسما نمود
دیگران را ز آدم اسما می‌گشود

To an Adam He in His own person showed the Names;
to the rest He was revealing the Names by means of Adam.

خواه ز آدم گیر نورش خواه از او
خواه از خم گیر می‌خواه از كدو

Receive His light either from Adam or from Himself:
take the wine either from the jar or from the gourd,

كاین كدو با خنب پیوسته ست سخت
نی چو تو شاد آن كدوی نیك بخت

For this gourd is very closely connected with the jar:
the blessed gourd is not rejoiced as you are.

گفت طوبی من رآني مصطفا
و الذي يبصر لمن وجهي رأى

Mustafa said, "Happy he that has seen me
and he that looks at him that saw my face."

چون چراغی نور شمعی را کشید
هر که دید آن را یقین آن شمع دید

When a lamp has derived light from a candle,
every one that sees it certainly sees the candle.

همچنین تا صد چراغ ار نقل شد
دیدن آخر لقای اصل شد

If transmission occurs in this way till a hundred lamps,
the seeing of the last becomes a meeting with the original.

خواه از نور پسین بستان تو آن
هیچ فرقی نیست خواه از شمع‌دان

Either take with your soul from the hindmost light—
there is no difference—or from the candelabrum.

خواه بین نور از چراغ آخرین
خواه بین نورش ز شمع غابرین

Either behold the light from the lamp of the last,
or behold His light from the candle of those who have gone before.

در بیان این حدیث که إن لربکم في أیام دهرکم نفحات ألا فتعرضوا لها

Explanation of the Tradition, "Verily, your Lord has, during the days of your time, certain breathings: oh, address yourselves to them."

گفت پیغمبر که نفحتهای حق
اندر این ایام می‌آرد سبق

The Prophet said, " In these days
the breathings of God prevail:

گوش و هش دارید این اوقات را
در ربایید این چنین نفحات را

Keep ear and mind (attentive) to these (spiritual) influences,
catch up such-like breathings."

نفحه آمد مر شما را دید و رفت
هر که را که خواست جان بخشید و رفت

The (Divine) breathing came, beheld you, and departed:
it gave life to whom it would, and departed.

نفحه‌ی دیگر رسید آگاه باش
تا از این هم وانمانی خواجه‌تاش

Another breathing has arrived.
Be heedful, that you may not miss this one too, O comrade.

جان ناری یافت از وی انطفا
مرده پوشید از بقای او قبا

The soul of fire gained there from an extinguisher of fire,
the dead soul felt within itself a movement.

تازگی و جنبش طوبی است این
همچو جنبشهای حیوان نیست این

This is the freshness and movement of the Tuba-tree;
this is not like the movements of animals.

گر در افتد در زمین و آسمان
زهره‌هاشان آب گردد در زمان

If it fall on earth and heaven,
their galls will turn to water at once.

خود ز بیم این دم بی‌منتها
باز خوان فَأَبَیْنَ أَنْ یحملنها

Truly, from fear of this infinite breath:
recite *but they refused to bear it*.

ور نه خود أَشْفَقْنَ مِنْها چون بدی
گرنه از بیمش دل که خون شدی

Else, how should *they shrank from it* have been,
unless from fear of it the heart of the mountain had become blood?

دوش دیگر لون این می‌داد دست
لقمه‌ی چندی در آمد ره ببست

Last night this presented itself in a different guise
some morsels came in and barred the way.

بهر لقمه گشته لقمانی گرو
وقت لقمان است ای لقمه برو

For a morsel's sake a Luqman has become a pledge:
it is the time for Luqman: begone, O morsel!

از هوای لقمه‌ی این خار خار
از کف لقمان همی‌جویید خار

These pricks for the sake of a morsel!
Pluck ye forth the thorn from the sole of Luqman.

در کف او خار و سایه‌ش نیز نیست
لیکتان از حرص آن تمییز نیست

In his sole there is no thorn or even the shadow of it,
but because of lust you have not that discernment.

خار دان آن را که خرما دیده‌ای
ز آن که بس نان کور و بس نادیده‌ای

Know that the thorn is that which you, because you are very greedy
and very blind, have deemed to be a date.

جان لقمان که گلستان خداست
پای جانش خسته‌ی خاری چراست

Inasmuch as Luqman's spirit is the rose-garden of God,
why is the foot of his spirit wounded by a thorn?

اشتر آمد این وجود خار خوار
مصطفی زادی بر این اشتر سوار

This thorn-eating existence is a camel,
and upon this camel one born of Mustafa. is mounted.

اشترا تنگ گلی بر پشت تست
کز نسیمش در تو صد گلزار رست

O camel, on your back is a bale of roses, from the perfume of which
a hundred rose gardens grew within you.

میل تو سوی مغیلان است و ریگ
تا چه گل چینی ز خار مرده‌ریگ

Your inclination is towards thorn-bushes and sand:
I wonder what roses you will gather from worthless thorns.

ای بگشته زین طلب از کو به کو
چند گویی کین گلستان کو و کو

O you who in this search have roamed from one quarter to another,
how long will you say, "Where, where is this rose-garden?"

پیش از آن کین خار پا بیرون کنی
چشم تاریك است جولان چون کنی

Until you extract this thorn in your foot, your eye is dark:
how will you go about?

آدمی کاو می‌نگنجد در جهان
در سر خاری همی‌گردد نهان

Man, who is not contained in the world,
becomes hidden in the point of a thorn!

مصطفی آمد که سازد هم دمی
کلمینی یا حمیراء کلمی

Mustafa came to make harmony:
"Speak to me, O Humayra, speak!"

ای حمیراء اندر آتش نه تو نعل
تا ز نعل تو شود این کوه لعل

O Humayra put the horse-shoe in the fire,
that by means of your horse-shoe this mountain may become rubies.

این حمیراء لفظ تانیث است و جان
نام تانیث‌اش نهند این تازیان

This "Humayra" is a feminine word,
and the Arabs call the "Jaan" feminine;

لیك از تانیث جان را باك نیست
روح را با مرد و زن اشراك نیست

But there is no fear to the Spirit from being feminine:
the Spirit has no association with man and woman.

از مونث وز مذکر برتر است
این نه آن جان است کز خشك و تر است

It is higher than feminine and masculine:
this is not that spirit which is composed of dryness and moisture.

این نه آن جان است کافزاید ز نان
یا گهی باشد چنین گاهی چنان

This is not that spirit which is increased by bread,
or which is sometimes like this and sometimes like that.

خوش کننده ست و خوش و عین خوشی
بی‌خوشی نبود خوشی ای مرتشی

It is a doer of sweet, and sweet, and the essence of sweetness.
Without sweetness there is no sweetness, O taker of bribes!

چون تو شیرین از شکر باشی بود
کان شکر گاهی ز تو غایب شود

When you are sweet by sugar, it may be that at some time
that sugar will vanish from you;

چون شکر گردی ز تاثیر وفا
پس شکر کی از شکر باشد جدا

When you become sugar from abundance of faithfulness,
then how should sugar be parted from sugar?

عاشق از خود چون غذا یابد رحیق
عقل آن جا گم شود گم ای رفیق

When the lover is fed from himself with pure wine,
there reason will remain lost and companion less.

عقل جزوی عشق را منکر بود
گر چه بنماید که صاحب سر بود

Partial reason is a denier of Love,
though it may give out that it is a confidant.

زیرك و داناست اما نیست نیست
تا فرشته لا نشد اهریمنی است

It is clever and knowing, but it is not non existent:
until the angel has become non existent, he is a Devil.

او به قول و فعل یار ما بود
چون به حکم حال آیی لا بود

It is our friend in word and deed,
when you come to the case of inward feeling, it is nothing.

لا بود چون او نشد از هست نیست
چون که طوعا لا نشد کرها بسی است

It is nothing because it did not pass from existence and become non-existent: since it did not become nothing willingly, there is many a one (who became nothing), unwillingly.

جان کمال است و ندای او کمال
مصطفی گویان ارحنا یا بلال

The Spirit is perfection and its call is perfection:
Mustafa used to say, "Refresh us, O Bilal!

ای بلال افراز بانگ سلسلت
ز آن دمی کاندر دمیدم در دلت

O Bilal, lift up your mellifluous voice
from that breath which I breathed into your heart,

ز آن دمی کادم از آن مدهوش گشت
هوش اهل آسمان بی‌هوش گشت

From that breath by which Adam was dumbfounded
and the wits of the people of Heaven were made witless."

مصطفی بی‌خویش شد ز آن خوب صوت
شد نمازش از شب تعریس فوت

Mustafa became beside himself at that beautiful voice:
his prayer escaped him on the night of the *ta'ris*,

سر از آن خواب مبارك بر نداشت
تا نماز صبحدم آمد به چاشت

He did not raise his head from that blessed sleep
until the dawn-prayer had advanced to forenoon.

در شب تعریس پیش آن عروس
یافت جان پاك ایشان دستبوس

On the night of the *ta'ris*, his holy spirit
gained kissing hands in the presence of the Bride.

عشق و جان هر دو نهانند و ستیر
گر عروسش خوانده‌ام عیبی مگیر

Love and the Spirit are, both of them, hidden and veiled:
if I have called Him the Bride, do not find fault.

از ملولی یار خامش کردمی
گر همو مهلت بدادی یك دمی

I would have been silent from the Beloved's displeasure,
if He had granted me a respite for one moment

لیك می‌گوید بگو هین عیب نیست
جز تقاضای قضای غیب نیست

But He keeps saying, "Say on! Come, it is no fault,
it is but the requirement of the destiny in the World Unseen."

عیب باشد کاو نبیند جز که عیب
عیب کی بیند روان پاك غیب

The fault is who sees nothing but fault:
how should the Pure Spirit of the Invisible see fault?

عیب شد نسبت به مخلوق جهول
نی به نسبت با خداوند قبول

Fault arises in relation to the ignorant creature,
not in relation to the Lord of favour.

کفر هم نسبت به خالق حکمت است
چون به ما نسبت کنی کفر آفت است

Infidelity, too, is wisdom in relation to the Creator,
when you impute it to us, infidelity is a noxious thing.

ور یکی عیبی بود با صد حیات
بر مثال چوب باشد در نبات

And if, there be one fault together with a hundred advantages,
it resembles the wood in the sugarcane.

در ترازو هر دو را یکسان کشند
ز آن که آن هر دو چو جسم و جان خوشند

Both alike are put into the scales,
because they both are sweet like body and soul.

پس بزرگان این نگفتند از گزاف
جسم پاکان عین جان افتاد صاف

Not idly, therefore, the great said this:
“The body of the holy ones is essentially pure as spirit.”

گفتشان و نفسشان و نقششان
جمله جان مطلق آمد بی‌نشان

Their speech and soul and form,
everything is absolute spirit without trace.

جان دشمن دارشان جسم است صرف
چون زیاد از نرد او اسم است صرف

The spirit that regards them with enmity is a mere body;
like the plus in *nard*, it is a mere name.

آن به خاك اندر شد و كل خاك شد
وین نمك اندر شد و كل پاك شد

That one went into the earth and became earth entirely;
this went into the salt and became entirely pure

آن نمك كز وی محمد املح است
ز آن حدیث با نمك او افصح است

The salt through which Mohammed is more refined:
he is more eloquent than that salt-seasoned *Hadith*.

این نمك باقی است از میراث او
با تواند آن وارثان او بجو

This salt is surviving in his heritage:
those heirs of his are with you. Seek them!

پیش تو شسته ترا خود پیش کو
پیش هستت جان پیش اندیش کو

He is seated in front of you, where indeed is your “front “?
He is before you, where is the soul that thinks “before”?

گر تو خود را پیش و پس داری گمان
بسته‌ی جسمی و محرومی ز جان

If you fancy you have a “before” and “behind,”
you are tied to body and deprived of spirit.

زیر و بالا پیش و پس وصف تن است
بی‌جهت آن ذات جان روشن است

“Below” and “above,” “before” and “ behind” are attributes of the body:
the essence of the bright spirit is without direction

بر گشا از نور پاك شه نظر
تا نپنداری تو چون کوته نظر

Open your vision with the pure light of the King.
Beware of fancying, like one who is short-sighted,

که همینی در غم و شادی و بس
ای عدم کو مر عدم را پیش و پس

That you are only this body in grief and joy, non-existence,
where are “before” and “behind” relative to non-existence?

روز باران است می‌رو تا به شب
نی از این باران از آن باران رب

It is a day of rain: journey on till night—
not by this rain but by the rain of the Lord.

قصه‌ی سؤال کردن عایشه از مصطفی علیه السلام که امروز باران بارید چون تو سوی گورستان رفتی جامه‌های تو چون تر نیست

The story of A'isha, may God be well-pleased with her, how she asked Mustafa, on whom be peace, saying, "It rained to-day: since you went to the graveyard, how is it that your clothes are not wet?"

مصطفی روزی به گورستان برفت
با جنازه‌ی مردی از یاران برفت

One day Mustafa went to the graveyard:
he went with the bier of one of his friends.

خاك را در گور او آگنده کرد
زیر خاك آن دانه‌اش را زنده کرد

He made the earth so that it filled his grave:
he quickened his seed under the earth.

این درختانند همچون خاکیان
دستها بر کرده‌اند از خاکدان

These trees are like the interred ones:
they have lifted up their hands from the earth.

سوی خلقان صد اشارت می‌کنند
و آن که گوش استش عبارت می‌کنند

They are making a hundred signs to the people
and speaking plainly to him that hath ears.

با زبان سبز و با دست دراز
از ضمیر خاك می‌گویند راز

With green tongue and with long hand
they are telling secrets from the earth's conscience.

همچو بطان سر فرو برده به آب
گشته طاوسان و بوده چون غراب

Like ducks that have plunged their heads in water,
they have become peacocks, though they were like crows.

در زمستانشان اگر محبوس کرد
آن غرابان را خدا طاوس کرد

If during the winter He imprisoned them,
God made those "crows" "peacocks".

در زمستانشان اگر چه داد مرگ
زنده‌شان کرد از بهار و داد برگ

Although He put them to death in winter,
He revived them by means of spring and gave leaves.

منکران گویند خود هست این قدیم
این چرا بندیم بر رب کریم

The skeptics say, " This, surely, is eternal:
why should we fix it on a beneficent Lord?"

کوری ایشان درون دوستان
حق برویانید باغ و بوستان

God, in despite of them, caused gardens and plots of sweet flowers
to grow in the hearts of His friends.

هر گلی کاندر درون بویا بود
آن گل از اسرار کل گویا بود

Every flower that is sweet-scented within,
that flower is telling of the secrets of the Universal.

بوی ایشان رغم انف منکران
گرد عالم می‌رود پرده دران

Their scent, to the confusion of the skeptics,
is going round the world, rending the veil.

منکران همچون جعل ز آن بوی گل
یا چو نازك مغز در بانگ دهل

The skeptics, from the scent of the rose like a beetle,
or like a delicate brain at the noise of the drum,

خویشتن مشغول می‌سازند و غرق
چشم می‌دزدند زین لمعان برق

They pretend to be occupied and absorbed,
and withdraw their eyes from the flash and the lightning.

چشم می‌دزدند و آن جا چشم نی
چشم آن باشد که بیند مأمنی

They withdraw their eyes, but no eye is there:
the eve is that which sees a place of safety.

چون ز گورستان پیمبر باز گشت
سوی صدیقه شد و هم راز گشت

When the Prophet returned from the graveyard,
he went to the Siddiqa and confided.

چشم صدیقه چو بر رویش فتاد
پیش آمد دست بر وی می‌نهاد

As soon as the eye of the Siddiqa fell upon his countenance,
she advanced and began to lay her hand on him,

بر عمامه و روی او و موی او
بر گریبان و بر و بازوی او

On his turban, his face, his hair,
on his collar, chest and arm.

گفت پیغمبر چه می‌جویی شتاب
گفت باران آمد امروز از سحاب

Said the Prophet, "What are you seeking so hastily?"
She replied, "To-day rain fell from the clouds:

جامه‌هایت می‌بجویم از طلب
تر نمی‌بینم ز باران ای عجب

I am searching your garments in quest,
I do not feel them wet with the rain. Oh, how wonderful!"

گفت چه بر سر فگندی از ازار
گفت کردم آن ردای تو خمار

'The Prophet said, "What wrap have you thrown over your head?"
Said she, "I made your plaid (*rida*) my head-covering."

گفت بهر آن نمود ای پاک جیب
چشم پاکت را خدا باران غیب

He said, "O pure-bosomed one
that is why God revealed to your pure eye the rain of the Unseen.

نیست آن باران از این ابر شما
هست ابری دیگر و دیگر سما

That rain is not from your clouds:
there are other clouds and another sky."

تفسیر بیت حکیم: آسمانهاست در ولایت جان کارفرمای آسمان جهان
در ره روح پست و بالاهاست کوههای بلند و دریاهاست

Commentary on the verse of Hakim:
"In the realm of the soul (Jaan) are skies lording over the sky of this world. In the Way of the spirit (Jahan) there are lowlands and highlands, there are lofty mountains and seas."

غیب را ابری و آبی دیگر است
آسمان و آفتابی دیگر است

The Unseen World has other clouds and water;
it has another sky and sun.

ناید آن الا که بر خاصان پدید
باقیان فِي لَبْسٍ مِنْ خَلْقٍ جدید

That is not discerned save by the elect;
the rest are *in doubt as to a new creation*.

هست باران از پی پروردگی
هست باران از پی پژمردگی

There is rain for the sake of nurture;
there is rain for the sake of decay.

نفع باران بهاران بو العجب
باغ را باران پاییزی چو تب

Marvellous is the benefit of the rain of springtime,
to the garden the autumnal rain is like a fever.

آن بهاری ناز پروردش کند
وین خزانی ناخوش و زردش کند

That vernal makes it tenderly nurtured,
while this autumnal makes it sickly and wan.

همچنین سرما و باد و آفتاب
بر تفاوت دان و سر رشته بیاب

Similarly know that cold and wind and sun are at variance;
and find the clue.

همچنین در غیب انواع است این
در زیان و سود و در ربح و غبین

Even so in the Unseen World there are these different sorts,
in loss and gain and in profit and loss.

این دم ابدال باشد ز آن بهار
در دل و جان روید از وی سبزه‌زار

This breath of the *Abdal* is from that springtide:
from it there grows a green garden in heart and soul.

فعل باران بهاری با درخت
آید از انفاسشان در نیك بخت

From their breaths there comes in him who is fortunate
the effect of the spring rain on the tree.

گر درخت خشك باشد در مکان
عیب آن از باد جان افزا مدان

If there be in the place a dry tree,
do not deem its defect to be due to the life-quickening wind.

باد کار خویش کرد و بروزید
آن که جانی داشت بر جانش گزید

The wind did its own work and blew on:
he that had a soul chose it in preference to his soul.

در معنی این حدیث که اغتنموا برد الربیع الی آخره

On the meaning of the Tradition,
"Take advantage of the coolness of the spring season, etc"

گفت پیغمبر ز سرمای بهار
تن مپوشانید یاران زینهار

The Prophet said, "Give heed, my friends!
Do not cover your bodies from the cold of spring,

ز آن که با جان شما آن می‌کند
کان بهاران با درختان می‌کند

For it does to your spirits
the same thing that spring does to the trees;

لیك بگریزید از سرد خزان
کان کند کاو کرد با باغ و رزان

But flee from the cold of autumn,
for it does what autumn did to the garden and the vines."

راویان این را به ظاهر برده‌اند
هم بر آن صورت قناعت کرده‌اند

The traditionalists have referred this to the outward,
and have been content with that same form.

بی‌خبر بودند از جان آن گروه
کوه را دیده ندیده کان بکوه

That class was ignorant of the spirit: they saw the mountain;
they did not see the mine in the mountain.

آن خزان نزد خدا نفس و هواست
عقل و جان عین بهار است و بقاست

In the sight of God that "autumn" is the nafs and desires:
the reason and the spirit are the essence of spring and are everlasting life.

مر ترا عقل است جزوی در نهان
کامل العقلی بجو اندر جهان

You have a partial reason hidden:
in this world seek one whose reason is perfect.

جزو تو از کل او کلی شود
عقل کل بر نفس چون غلی شود

Through his whole your part is made whole:
Universal Reason is like a shackle on the neck of the flesh.

پس به تاویل این بود کانفاس پاك
چون بهار است و حیات برگ و تاك

Therefore, according to the interpretation, it is this,
that the holy breaths are like spring and the life of leaf and vine.

از حدیث اولیا نرم و درشت
تن مپوشان ز آن که دینت راست پشت

The sayings of the saints, whether soft or rough,
do not you cover your body, for they are the support of your religion.

گرم گوید سرد گوید خوش بگیر
تا ز گرم و سرد بجهی وز سعیر

Whether he speak hot or cold, receive with joy:
thereby you will escape from the hot and cold and from Hell-fire.

گرم و سردش نو بهار زندگی است
مایه‌ی صدق و یقین و بندگی است

His “hot” and “cold” is life’s new season of spring,
the source of sincerity and faith and service.

ز آن که زو بستان جانها زنده است
این جواهر بحر دل آگنده است

Inasmuch as the garden of the spirits is living through him,
and the sea of heart is filled with these pearls,

بر دل عاقل هزاران غم بود
گر ز باغ دل خلالی کم شود

Thousands of griefs lie on a wise man’s heart,
if from the garden of his heart a toothpick fails.

پرسیدن صدیقه رضی الله عنها از پیامبر صلی الله علیه و سلّم کی سرّ باران امروزینه چه بود

How the Siddiqa, may God be well-pleased with her, asked Mustafa, God bless him and give him peace, saying, “What was the inner meaning of to-day’s rain?”

گفت صدیقه که ای زبده‌ی وجود
حکمت باران امروزین چه بود

The Siddiqa said, “O cream of existence,
what was the wisdom of to-day’s rain?

این ز بارانهای رحمت بود یا
بهر تهدید است و عدل کبریا

Was it of the rains of mercy,
or for the sake of menace and the justice of Majesty?

این از آن لطف بهاریات بود
یا ز پاییزی پر آفات بود

Was it from the favour of the vernal attributes,
or from a baneful autumnal attribute?”

گفت این از بهر تسکین غم است
کز مصیبت بر نژاد آدم است

He said, “This was for the purpose of allaying the grief
that is upon the race of Adam in calamity.

گر بر آن آتش بماندی آدمی
بس خرابی در فتادی و کمی

If man were to remain in that fire,
much ruin and loss would befall.

این جهان ویران شدی اندر زمان
حرصها بیرون شدی از مردمان

This world would at once become desolate:
selfish desires would go forth from men.”

استن این عالم ای جان غفلت است
هوشیاری این جهان را آفت است

Forgetfulness, O beloved, is the pillar of this world:
intelligence is a bane to this world.

هوشیاری ز آن جهان است و چو آن
غالب آید پست گردد این جهان

Intelligence belongs to that world,
and when it prevails, this world is overthrown.

هوشیاری آفتاب و حرص یخ
هوشیاری آب و این عالم وسخ

Intelligence is the sun and greed the ice;
intelligence is the water and this world the dirt.

ز آن جهان اندك ترشح می‌رسد
تا نغرد در جهان حرص و حسد

A little trickle is coming from yonder world
that greed and envy may not roar in this world.

گر ترشح بیشتر گردد ز غیب
نی هنر ماند در این عالم نه عیب

If the trickle from the Unseen should become greater,
in this world neither virtue nor vice will be left.

این ندارد حد سوی آغاز رو
سوی قصه‌ی مرد مطرب باز رو

This has no bound. Go to the starting-point;
go back to the tale of the minstrel.

بقیه‌ی قصه‌ی پیر چنگی و بیان مخلص آن

The remainder of the story of the old harpist and the explanation of its issue

مطربی کز وی جهان شد پر طرب
رسته ز آوازش خیالات عجب

That minstrel by whom the world was filled with rapture,
from whose voice wondrous phantasies grew.

از نوایش مرغ دل پران شدی
وز صدایش هوش جان حیران شدی

At whose song the bird of the soul would take wing,
and at whose note the mind of the spirit would be distraught—

چون بر آمد روزگار و پیر شد
باز جانش از عجز پشه‌گیر شد

When time passed and he grew old,
from weakness the falcon, his soul, became a catcher of gnats.

پشت او خم گشت همچون پشت خم
ابروان بر چشم همچون پالدم

His back became bent like the back of a wine-jar,
the brows over his eyes like a crupper-strap.

گشت آواز لطیف جان فزاش
زشت و نزد کس نیرزیدی به لاش

His charming soul-refreshing voice
became ugly and worth nothing to any one.

آن نوای رشك زهره آمده
همچو آواز خر پیری شده

The tone that had been the envy of Zuhra
was now like the bray of an old donkey.

خود کدامین خوش که او ناخوش نشد
یا کدامین سقف کان مفرش نشد

Truly, what fair thing is there that did not become foul,
or what roof that did not become a carpet?

غیر آواز عزیزان در صدور
که بود از عکس دمشان نفخ صور

Except the voices of holy men in their breasts,
from the repercussion of whose breath is the blast of the trumpet

اندرونی کاندرونها مست از اوست
نیستی کاین هستهامان هست از اوست

The heart by which hearts are made drunken,
the non-existence whereby these existences of ours are made existent

کهربای فکر و هر آواز او
لذت الهام و وحی و راز او

He is the amber of thought and of every voice;
he is the delight of revelation and inspiration and mystery.

چون که مطرب پیرتر گشت و ضعیف
شد ز بی‌کسبی رهین یك رغیف

When the minstrel grew older and feeble, through not earning
he became indebted for a single loaf of bread.

گفت عمر و مهلتم دادی بسی
لطفها کردی خدایا با خسی

He said, "You have given me long life and respite:
O God, Y ou have bestowed favours on a vile wretch

معصیت ورزیده‌ام هفتاد سال
باز نگرفتی ز من روزی نوال

For seventy years I have been committing sin,
not for one day have You withheld Your bounty from me.

نیست کسب امروز مهمان توام
چنگ بهر تو زنم آن توام

I earn nothing: to-day I am Your guest,
I will play the harp for You, I am Yours.

چنگ را برداشت و شد الله جو
سوی گورستان یثرب آه گو

He took up his harp and went in search of God
to the graveyard of Medina, crying "Alas!"

گفت خواهم از حق ابریشم بها
کاو به نیکویی پذیرد قلبها

He said, "I crave of God the price of silk,
for He in His kindness accepts adulterated coin."

چون که زد بسیار و گریان سر نهاد
چنگ بالین کرد و بر گوری فتاد

He played the harp a long while and, weeping, laid his head down:
he made the harp his pillow and dropped on a tomb.

خواب بردش مرغ جانش از حبس رست
چنگ و چنگی را رها کرد و بجست

Sleep overtook him: the bird, his soul, escaped from captivity,
it let harp and harpist go and darted away.

گشت آزاد از تن و رنج جهان
در جهان ساده و صحرای جان

It became freed from the body and the pain of this world
in the simple world and the vast region of the soul.

جان او آن جا سرایان ماجرا
کاندر اینجا گر بماندندی مرا

There his soul was singing what had befallen, saying,
"If they would but let me stay here,

خوش بدی جانم در این باغ و بهار
مست این صحرا و غیبی لاله‌زار

Happy would be my soul in this garden and springtide,
drunken with this plain and mystic anemone-field.

بی‌پر و بی‌پا سفر می‌کردمی
بی‌لب و دندان شکر می‌خوردمی

Without head or foot I would be journeying,
without lip or tooth I would be eating sugar.

ذکر و فکری فارغ از رنج دماغ
کردمی با ساکنان چرخ لاغ

With a memory and thought free from brain-sickness,
I would frolic with the dwellers in Heaven.

چشم بسته عالمی می‌دیدمی
ورد و ریحان بی‌کفی می‌چیدمی

With eye shut I would be seeing a world,
without a hand I would be gathering roses and basil."

مرغ آبی غرق دریای عسل
عین ایوبی شراب و مغتسل

The water-bird was plunged in a sea of honey—
the fountain of Job, to drink and wash in,

که بدو ایوب از پا تا به فرق
پاك شد از رنجها چون نور شرق

Whereby Job, from his feet to the crown of his head,
was purged of afflictions like the light of the sunrise

مثنوی در حجم گر بودی چو چرخ
درنگنجیدی در او زین نیم برخ

If the *Masnavi* were as the sky in magnitude,
not half the portion of this would find room in it,

کان زمین و آسمان بس فراخ
کرد از تنگی دلم را شاخ شاخ

For the exceeding broad earth and sky caused my heart,
from narrowness, to be rent in pieces;

وین جهانی کاندر این خوابم نمود
از گشایش پر و بالم را گشود

And this world that was revealed to me in this dream
has spread wide my wings and pinions because of expansion.

این جهان و راهش ار پیدا بدی
کم کسی یك لحظه‌ای آن جا بدی

If this world and the way to it were manifest,
no one would remain *there* for a single moment.

امر می‌آمد که نی طامع مشو
چون ز پایت خار بیرون شد برو

The command was coming— "Nay, be not covetous:
inasmuch as the thorn is out of your foot, depart"

مول مولی می‌زد آن جا جان او
در فضای رحمت و احسان او

His soul was lingering there
in the spacious demesne of His mercy and beneficence.

در خواب گفتن هاتف مرعمر را رضی الله عنه که چندین زر از بیت المال به آن مرد ده که در گورستان خفته است

How the heavenly voice spoke to Umar, may God be well-pleased with him, while he was asleep, saying, "Give a certain sum of gold from the public treasury to the man who is sleeping in the graveyard."

آن زمان حق بر عمر خوابی گماشت
تا که خویش از خواب نتوانست داشت

Then God sent such drowsiness upon `Umar
that he was unable to keep himself from slumber.

در عجب افتاد کاین معهود نیست
این ز غیب افتاد بی‌مقصود نیست

He fell into amazement saying, "This is unknown.
This has fallen from the Unseen, it is not without purpose."

سر نهاد و خواب بردش خواب دید
کامدش از حق ندا جانش شنید

He laid his head down, and slumber overtook him.
He dreamed that a voice came to him from God: his spirit heard

آن ندایی کاصل هر بانگ و نواست
خود ندا آن است و این باقی صداست

That voice which is the origin of every cry and sound:
that indeed is the voice, and the rest are echoes.

ترك و کرد و پارسی گو و عرب
فهم کرده آن ندا بی‌گوش و لب

Turcoman, Kurd, Persian-speaking man and Arab
have understood that voice without ear or lip.

خود چه جای ترك و تاجيك است و زنگ
فهم کرده ست آن ندا را چوب و سنگ

Ay, what of Turcomans, Persians, and Ethiopians?
wood and stone have understood that voice.

هر دمی از وی همی‌آید أَ لَسْتُ
جوهر و اعراض می‌گردند هست

Every moment there is coming from Him, "*Am not I your Lord*?"
and substance and accidents are becoming existent.

گر نمی‌آید بَلی ز یشان ولی
آمدنشان از عدم باشد بلی

If "*Yes*" is not coming from them,
yet their coming from non-existence is "*Yes*."

ز آن چه گفتم من ز فهم سنگ و چوب
در بیانش قصه‌ای هش دار خوب

Listen to a goodly tale in explanation of what I have said
concerning the friendliness of stone and wood.

نالیدن ستون حنانه چون برای پیغامبر علیه السلام منبر ساختند که جماعت انبوه شد گفتند ما روی مبارك تو را به هنگام وعظ نمی‌بینیم و شنیدن رسول و صحابه آن ناله را و سؤال و جواب مصطفی صلی اللّٰه علیه و اله و سلم با ستون صریح

How the moaning pillar complained when they made a pulpit for the Prophet, on whom be peace—for the multitude had become great, and said, "We do not see your blessed face when you are exhorting us"— and how the Prophet and his Companions heard that complaint, and how Mustafa conversed with the pillar in clear language.

استن حنانه از هجر رسول
ناله می‌زد همچو ارباب عقول

The moaning pillar was complaining of separation from the Prophet,
just as rational beings.

گفت پیغمبر چه خواهی ای ستون
گفت جانم از فراقت گشت خون

The Prophet said, "O pillar, what do you want?"
It said, "My soul is turned to blood because of parting from you.

مسندت من بودم از من تاختی
بر سر منبر تو مسند ساختی

I was your support: you have run away from me:
you have devised a place to lean against upon the pulpit."

گفت خواهی که ترا نخلی کنند
شرقی و غربی ز تو میوه چنند

"Do you desire," said he, "to be made a date-palm,
the people of the East and the West shall gather fruit from you?

یا در آن عالم حقت سروی کند
تا تر و تازه بمانی تا ابد

Or that He should make you a cypress in yonder world,
so that you will remain everlastingly fresh and flourishing?"

گفت آن خواهم که دایم شد بقاش
بشنو ای غافل کم از چوبی مباش

It replied, "I desire the life that is enduring for ever."
Listen, O heedless one! Do not be you less than a piece of wood!

آن ستون را دفن کرد اندر زمین
تا چو مردم حشر گردد یوم دین

He buried that pillar in the earth, that it may be raised from the dead,
like mankind, on the day of Resurrection,

تا بدانی هر که را یزدان بخواند
از همه کار جهان بی‌کار ماند

That you may know that every one whom God has called
remains disengaged from all the work of this world.

هر که را باشد ز یزدان کار و بار
یافت بار آن جا و بیرون شد ز کار

Whoever has his work and business from God,
gains admission there and goes forth from work.

آن که او را نبود از اسرار داد
کی کند تصدیق او ناله‌ی جماد

He that has no gift of spiritual mysteries,
how should he believe in the complaining of inanimate things?

گوید آری نه ز دل بهر وفاق
تا نگویندش که هست اهل نفاق

He says "Yes," not from his heart for agreement's sake,
lest people should say that he is a hypocrite.

گر نبندی واقفان امر کن
در جهان رد گشته بودی این سخن

Unless there were knowers of the command "Be!"
this doctrine would have been rejected in the world.

صد هزاران ز اهل تقلید و نشان
افکندشان نیم وهمی در گمان

Myriads of conformists and legalists
are cast into the abyss by a single taint,

که به ظن تقلید و استدلالشان
قایم است و جمله پر و بالشان

For their conformity and their drawing evidence from logical proofs
and all their wings and wing-feathers depend on opinion.

شبهه‌ای انگیزد آن شیطان دون
در فتند این جمله کوران سر نگون

The vile Devil raises a doubt:
all these blind ones fall in headlong.

پای استدلالیان چوبین بود
پای چوبین سخت بی‌تمکین بود

The leg of the logicians is of wood:
a wooden leg is very infirm,

غیر آن قطب زمان دیده‌ور
کز ثباتش کوه گردد خیره‌سر

Unlike the Qutb of the age, the possessor of vision,
by whose steadfastness the mountain is made giddy-headed.

پای نابینا عصا باشد عصا
تا نیفتد سر نگون او بر حصا

The blind man's leg is a staff, a staff,
so that he may not fall headlong on the pebbles.

آن سواری کاو سپه را شد ظفر
اهل دین را کیست سلطان بصر

The cavalier that became victory for the army,
who is he for the religious? One possessed of sight.

با عصا کوران اگر ره دیده‌اند
در پناه خلق روشن دیده‌اند

If, with a staff, the blind have seen their way,
under the protection of people are they clear-sighted.

گر نه بینایان بدندی و شهان
جمله کوران مرده‌اندی در جهان

Were there no men of vision and kings,
all the blind in the world would be dead.

نی ز کوران کشت آید نه درود
نه عمارت نه تجارتها و سود

The blind do not sow, reap,
and cultivate trade or profit.

گر نکردی رحمت و افضالتان
در شکستی چوب استدلالتان

If He did not bestow mercy and grace upon you,
the wood of your logical deduction would break.

این عصا چه بود قیاسات و دلیل
آن عصا کی دادشان بینا جلیل

What is this staff? Inferences and proofs.
Who gave them that staff? The all-seeing and almighty One.

چون عصا شد آلت جنگ و نفیر
آن عصا را خرد بشکن ای ضریر

Since the staff has become a weapon of quarrel and attack,
break that staff to pieces, O blind man!

او عصاتان داد تا پیش آمدید
آن عصا از خشم هم بر وی زدید

He gave you the staff that you might approach:
with that staff you struck even at Him in your anger.

حلقه‌ی کوران به چه کار اندرید
دیدبان را در میانه آورید

O company of the blind, what are you doing?
Bring the seer between!

دامن او گیر کاو دادت عصا
در نگر کادم چها دید از عصی

Lay hold of His skirt who gave you the staff:
consider what things Adam suffered from disobedience.

معجزه‌ی موسی و احمد را نگر
چون عصا شد مار و استن با خبر

Consider the miracles of Moses and Ahmad, how the staff
became a serpent and the pillar was endowed with knowledge.

از عصا ماری و از استن حنین
پنج نوبت می‌زنند از بهر دین

From the staff a serpent and from the pillar a moaning:
they are beating five times daily for the sake of the Religion.

گر نه نامعقول بودی این مزه
کی بدی حاجت به چندین معجزه

Unless this savour were nonintellectual,
how should all these miracles have been necessary?

هر چه معقول است عقلش می‌خورد
بی‌بیان معجزه بی‌جر و مد

Whatever is intelligible, the intellect is swallowing it
without the evidence of miracles and without contention.

این طریق بکر نامعقول بین
در دل هر مقبلی مقبول بین

This virgin Way deem unintelligible,
deem accepted in the heart of every fortunate one.

همچنان کز بیم آدم دیو و دد
در جزایر در رمیدند از حسد

As in fear of Adam devil and wild beast
fled to the islands, from envy,

هم ز بیم معجزات انبیا
سر کشیده منکران زیر گیا

So in fear of the miracles of the prophets
have the skeptics slunk away under the grass,

تا به ناموس مسلمانی زی‌اند
در تسلس تا ندانی که کی‌اند

That they may live in hypocrisy with the reputation of being Moslems,
and that you may not know who they, are.

همچو قلابان بر آن نقد تباه
نقره می‌مالند و نام پادشاه

Like counterfeiters, they smear the base coin with silver
and the name of the King.

ظاهر الفاظشان توحید و شرع
باطن آن همچو در نان تخم صرع

The outward form of their words is profession of the Divine Unity
and the religion: the inward meaning thereof is like darnel seed in bread.

فلسفی را زهره نی تا دم زند
دم زند دین حقش بر هم زند

The philosopher has not the stomach to breathe a word:
if he utters a word, the true Religion will confound him.

دست و پای او جماد و جان او
هر چه گوید آن دو در فرمان او

His hand and foot are inanimate, and whatever his spirit says,
those two are under its control.

با زبان گر چه که تهمت می‌نهند
دست و پاهاشان گواهی می‌دهند

Even though they propound suspicion with their tongues,
their hands and feet give testimony.

اظهار معجزه‌ی پیغامبر علیه السلام به سخن آمدن سنگ ریزه در دست ابو جهل و گواهی دادن سنگ ریزه بر حقیقت محمد علیه الصلاة و السلام

How the Prophet, on whom be peace, manifested a miracle by the speaking of the gravel in the hand of Abu Jahl—God's curse on him !—and by the gravel's bearing witness to the truth of Mohammed, on whom be God's blessing and peace.

سنگها اندر کف بو جهل بود
گفت ای احمد بگو این چیست زود

There were some pebbles in the hand of Bu Jahl:
"O Ahmad," said he, "tell quickly what this is.

گر رسولی چیست در مشتم نهان
چون خبر داری ز راز آسمان

If you are the Messenger, what is hidden in my fist?
Since you have knowledge of the mysteries of Heaven"

گفت چون خواهی بگویم کان چهاست
یا بگویند آن که ما حقیم و راست

He said, "What do you wish? Shall I say what those things are,
or shall they declare that I am truthful and right?"

گفت بو جهل این دوم نادرتر است
گفت آری حق از آن قادرتر است

Bu Jahl said, "This second is more extraordinary."
"Yes," said the Prophet, "God has greater power than that."

از میان مشت او هر پاره سنگ
در شهادت گفتن آمد بی‌درنگ

Without delay, from the middle of his fist
every pebble began to pronounce the profession of faith.

لا إلهَ گفت و إلَّا اللَّهُ گفت
گوهر احمد رسول اللّه سفت

Each said, "*There is no god*" and said, "*except Allah*";
threaded the pearl of "*Ahmad is the Messenger of Allah*."

چون شنید از سنگها بو جهل این
زد ز خشم آن سنگها را بر زمین

When Bu Jahl heard this from the pebbles,
in his anger he dashed those pebbles on the ground.

بقیهٔ قصهٔ مطرب و پیغام رسانیدن امیرالمومنین عمر رضی الله عنه به او آن چه هاتف آواز داد

The rest of the story of the minstrel, and how the Commander of the Faithful, 'Umar, may God be well-pleased with him, conveyed to him the message spoken by the heavenly voice.

باز گرد و حال مطرب گوش دار
ز آن که عاجز گشت مطرب ز انتظار

Turn back and hear the plight of the minstrel,
for the minstrel had become desperate from waiting.

بانگ آمد مر عمر را کای عمر
بنده‌ی ما را ز حاجت باز خر

The voice came to ` Umar, saying,
"O ` Umar, redeem Our servant from want.

بنده‌ای داریم خاص و محترم
سوی گورستان تو رنجه کن قدم

We have a servant, a favourite and highly esteemed one
take the trouble to go on foot to the graveyard.

ای عمر برجه ز بیت المال عام
هفت صد دینار در کف نه تمام

O `Umar, spring up and put in your hand
full seven hundred dinars from the public treasury.

پیش او بر کای تو ما را اختیار
این قدر بستان کنون معذور دار

Carry them to him, O you who art Our choice,
accept this sum now and excuse.

این قدر از بهر ابریشم بها
خرج کن چون خرج شد اینجا بیا

Spend this amount on the price of silk:
when it is spent, come here.

پس عمر ز آن هیبت آواز جست
تا میان را بهر این خدمت ببست

Then `Umar in awe of that voice
sprang up that he might gird his loins for this service.

سوی گورستان عمر بنهاد رو
در بغل همیان دوان در جستجو

`Umar set his face towards the graveyard
with the purse under his arm, running in search.

گرد گورستان دوانه شد بسی
غیر آن پیر او ندید آن جا کسی

Long did he run round about the graveyard:
no one was there but that poor old man.

گفت این نبود دگر باره دوید
مانده گشت و غیر آن پیر او ندید

He said, "This is not he," and ran once more.
He became tired out and saw none but the old man.

گفت حق فرمود ما را بنده‌ای است
صافی و شایسته و فرخنده‌ای است

He said, "God said, We have a servant:
he is a pure and worthy and blessed one.'

پیر چنگی کی بود خاص خدا
حبذا ای سر پنهان حبذا

How should an old harpist be the chosen of God?
O Hidden Mystery, how excellent, how excellent are You!"

بار دیگر گرد گورستان بگشت
همچو آن شیر شکاری گرد دشت

Once again he wandered about the graveyard,
like the hunting lion about the desert.

چون یقین گشتش که غیر پیر نیست
گفت در ظلمت دل روشن بسی است

When it became certain to him that none was there except the old man,
he said, "Many an illumined heart is in darkness."

آمد او با صد ادب آن جا نشست
بر عمر عطسه فتاد و پیر جست

He came and sat down there with a hundred marks of respect.
'Umar happened to sneeze, and the old man sprang to his feet.

مر عمر را دید و ماند اندر شگفت
عزم رفتن کرد و لرزیدن گرفت

He saw 'Umar and stood fixed in amazement:
he resolved to go and began to tremble.

گفت در باطن خدایا از تو داد
محتسب بر پیرکی چنگی فتاد

He said within himself, "O God, help, I beseech you!
The Inspector has fallen upon a poor old harpist."

چون نظر اندر رخ آن پیر کرد
دید او را شرمسار و روی زرد

When `Umar looked on the old man's countenance,
he saw him ashamed and pale.

پس عمر گفتش مترس از من مرم
کت بشارتها ز حق آورده‌ام

Then `Umar said to him, "Fear not; do not flee from me,
for I have brought you glad tidings from God.

چند یزدان مدحت خوی تو کرد
تا عمر را عاشق روی تو کرد

How often has God praised your disposition,
so that He has made `Umar in love with your face!

پیش من بنشین و مهجوری مساز
تا به گوشت گویم از اقبال راز

Sit down beside me and do not make separation,
that I may say into your ear the secret from favour.

حق سلامت می‌کند می‌پرسدت
چونی از رنج و غمان بی‌حدت

God sends you greeting and asks you how you fare
in your distress and boundless sorrows.

نك قراضه‌ی چند ابریشم بها
خرج کن این را و باز اینجا بیا

Lo, here are some pieces of gold to pay for silk.
Spend them and come back to this place."

پیر لرزان گشت چون این را شنید
دست می‌خایید و بر خود می‌تپید

The old man heard this, trembling all over
and biting his hand and tearing his garment,

بانگ می‌زد کای خدای بی‌نظیر
بس که از شرم آب شد بی‌چاره پیر

Crying, "O God who have no like!"
inasmuch as the poor old man was melted with shame.

چون بسی بگریست و از حد رفت درد
چنگ را زد بر زمین و خرد کرد

After he had wept long and his grief had gone beyond bounds,
he dashed his harp on the earth and broke it to bits.

گفت ای بوده حجابم از اله
ای مرا تو راه زن از شاه راه

He said, "O you that have been to me a curtain from God,
O you to me a brigand from the King's highway,

ای بخورده خون من هفتاد سال
ای ز تو رویم سیه پیش کمال

O you that have drunk my blood for seventy years,
O you because of whom my face is black before perfection!

ای خدای با عطای با وفا
رحم کن بر عمر رفته در جفا

Have mercy, O bounteous God who keeps faith,
on a life passed in iniquity!

داد حق عمری که هر روزی از آن
کس نداند قیمت آن در جهان

God gave a life, the value of every single day
whereof none know except Him.

خرج کردم عمر خود را دم‌به‌دم
در دمیدم جمله را در زیر و بم

I have spent my life, breath by breath:
I have breathed it all away in treble and bass.

آه کز یاد ره و پرده‌ی عراق
رفت از یادم دم تلخ فراق

Ah me, that in minding the mode and rhythm of 'Iraq
the bitter moment of parting went out of my mind.

وای کز تری زیر افکند خرد
خشك شد کشت دل من دل بمرد

Alas that from the liquid freshness of the minor zirafgand
the seed sown in my heart dried up, and my heart died.

وای کز آواز این بیست و چهار
کاروان بگذشت و بی‌گه شد نهار

Alas that from the sound of these four-and-twenty
the caravan passed and the day grew late."

ای خدا فریاد زین فریادخواه
داد خواهم نه ز کس زین داد خواه

O God, help against this that is seeking help:
I seek justice from no one from this justice-seeking.

داد خود از کس نیابم جز مگر
ز آن که او از من به من نزدیکتر

I shall not get justice for myself from any one except, surely,
from Him who is nearer to me than I;

کاین منی از وی رسد دم دم مرا
پس و را بینم چو این شد کم مرا

For this "I-hood" comes to me from Him moment by moment:
therefore when this has failed me, I see Him,

همچو آن کاو با تو باشد زر شمر
سوی او داری نه سوی خود نظر

As one who is counting out gold to you,
you keep your gaze towards him, not towards yourself.

گردانیدن عمر رضی الله عنه نظر او را از مقام گریه که هستی است به مقام استغراق که نیستی است

How ʻUmar, may God be well-pleased with him, bade him (the harpist) turn his gaze from the stage of weeping, which is existence, to the stage of absorption, which is nonexistence.

پس عمر گفتش که این زاری تو
هست هم آثار هشیاری تو

Then ʻUmar said to him, " This wailing of your
is also the marks of your sobriety.

راه فانی گشته راهی دیگر است
ز آن که هشیاری گناهی دیگر است

The way of him that has passed away is another way,
because sobriety is another sin.

هست هشیاری ز یاد ما مضی
ماضی و مستقبلت پرده‌ی خدا

Sobriety exists from recollection of what is past:
past and future are to you a curtain from God.

آتش اندر زن به هر دو تا به کی
پر گره باشی از این هر دو چو نی

Cast fire on them both: how long, because of these two
will you be full of knots like a reed?

تا گره با نی بود هم راز نیست
همنشین آن لب و آواز نیست

Whilst the reed is knotted, it is not a sharer of secrets:
it is not the companion of the lip and voice.

چون به طوفی خود به طوفی مرتدی
چون به خانه آمدی هم با خودی

When you are going about you are indeed wrapped in going about:
when you have come home, you art still with yourself.

ای خبرهات از خبر ده بی‌خبر
توبه‌ی تو از گناه تو بتر

O you whose knowledge is without knowledge of the Giver of knowledge,
your repentance is worse than your sin.

ای تو از حال گذشته توبه جو
کی کنی توبه از این توبه بگو

O you that seek to repent of a state that is past,
say, when will you repent of this repentance?

گاه بانگ زیر را قبله کنی
گاه گریه‌ی زار را قبله زنی

At one time you turn to the sound of the treble;
at another you do kiss weeping and wailing."

چون که فاروق آینه‌ی اسرار شد
جان پیر از اندرون بیدار شد

When Faruq became a reflector of mysteries,
the old man's heart was awakened from within.

همچو جان بی‌گریه و بی‌خنده شد
جانش رفت و جان دیگر زنده شد

He became without weeping or laughter, like the soul:
his soul departed and the other soul came to life.

حیرتی آمد درونش آن زمان
که برون شد از زمین و آسمان

In that hour such bewilderment arose within him
that he went forth from earth and heaven

جستجویی از ورای جستجو
من نمی‌دانم تو می‌دانی بگو

A seeking and searching beyond seeking and search:
I know not; you know, tell!

حال و قالی از ورای حال و قال
غرقه گشته در جمال ذو الجلال

Words and feelings beyond feelings and words—
he had become drowned in the beauty of the Lord of majesty,

غرقه‌ای نه که خلاصی باشدش
یا بجز دریا کسی بشناسدش

Drowned, not in such wise that there should be for him any deliverance,
or that any one should know him except the Ocean.

عقل جزو از کل گویا نیستی
گر تقاضا بر تقاضا نیستی

Partial reason would not be telling of the Universal,
if there were not demand after demand.

چون تقاضا بر تقاضا می‌رسد
موج آن دریا بدین جا می‌رسد

Since demand after demand is arriving,
the waves of that Sea reach this place.

چون که قصه‌ی حال پیر اینجا رسید
پیر و حالش روی در پرده کشید

Now that the story of the old man's experiences has come to this point,
the old man and his experiences have withdrawn behind the veil.

پیر دامن را ز گفت‌وگو فشاند
نیم گفته در دهان ما بماند

The old man has shaken his skirt free from talk and speech:
half of the tale has remained in our mouth.

از پی این عیش و عشرت ساختن
صد هزاران جان بشاید باختن

It behoves, for the sake of procuring delight and enjoyment,
to gamble away hundreds of thousands of souls.

در شکار بیشه‌ی جان باز باش
همچو خورشید جهان جان‌باز باش

In chase of the spiritual forest be a falcon,
be one who gambles his soul away, like the sun of this world.

جان فشان افتاد خورشید بلند
هر دمی تی می‌شود پر می‌کنند

The lofty sun is life-diffusing:
every moment it becomes empty and is filled.

جان فشان ای آفتاب معنوی
مر جهان کهنه را بنما نوی

O Sun of Reality, diffuse spiritual life,
show forth newness to this old world!

در وجود آدمی جان و روان
می‌رسد از غیب چون آب روان

Soul and spirit are coming from the Unseen into human existence,
like running water.

تفسیر دعای آن دو فرشته که هر روز بر سر هر بازاری منادی می‌کنند که اللّٰهم أعط کل منفق خلفا اللّٰهم أعط کل ممسك تلفا و بیان کردن که آن منفق مجاهد راه حق است نه مسرف راه هوا

Commentary on the prayer of the two angels who daily make proclamation in every market, saying, "O God, bestow on every lavish spender some boon in exchange! O God, ruin every miser"; and an explanation that the prodigal is he that strives earnestly in the Way of God, not he that squanders his wealth in the way of sensuality

گفت پیغمبر که دایم بهر پند
دو فرشته‌ی خوش منادی می‌کنند

The Prophet said, "For admonishment's sake
two angels are always making goodly proclamation.

کای خدایا منفقان را سیر دار
هر درمشان را عوض ده صد هزار

Saying, O God, keep the extravagant ones fully satisfied,
give hundred-thousand fold recompense for every dirhem that they spend.

ای خدایا ممسکان را در جهان
تو مده الا زیان اندر زیان

O God, do not give the misers in this world
anything but loss upon loss!'"

ای بسا امساك کز انفاق به
مال حق را جز به امر حق مده

Oh, many a stingy act that is better than extravagance:
do not bestow what belongs to God except by the command of God,

تا عوض یابی تو گنج بی‌کران
تا نباشی از عداد کافران

That you may gain infinite treasure in return,
and that you may not be numbered among the infidels

کاشتران قربان همی‌کردند تا
چیره گردد تیغشان بر مصطفا

Who were offering camels in sacrifice
in order that their swords might prevail against Mustafa

امر حق را باز جو از واصلی
امر حق را در نیابد هر دلی

Endeavour to find out the command of God from one who is united:
not every heart understands the command of God,

چون غلام یاغیی کاو عدل کرد
مال شه بر باغیان او بذل کرد

As the slave, the enemy, who did justice,
bestowed what belonged to the King upon those who rebelled against Him

در نبی انذار اهل غفلت است
کان همه انفاقهاشان حسرت است

In the Qur'an there is warning to the heedless
that all their spending is a bitter grief to them

عدل این یاغی و دادش نزد شاه
چه فزاید دوری و روی سیاه

What increase does the equity and justice of this enemy produce
in the sight of the King? Banishment and a black countenance

سروران مکه در حرب رسول
بودشان قربان به اومید قبول

The chiefs of Mecca at war with the Prophet
offered sacrifice in hope of favour.

بهر این مومن همی‌گوید ز بیم
در نماز اهد الصراط المستقیم

On this account the true believer is saying in his prayer, from fear,
"*Lead in the right path*!"

آن درم دادن سخی را لایق است
جان سپردن خود سخای عاشق است

It is appropriate for the generous man to give money;
truly the generosity of the lover is the surrender of his soul.

نان دهی از بهر حق نانت دهند
جان دهی از بهر حق جانت دهند

If you give bread for God's sake, you will be given bread;
if you give your life for God's sake, you will be given life.

گر بریزد برگهای این چنار
برگ بی‌برگیش بخشد کردگار

If the leaves of this plane-tree drop off,
the Creator will bestow on it the provision of leaflessness.

گر نماند از جود در دست تو مال
کی کند فضل خدایت پای مال

If because of your liberality no wealth remains in your hand,
how should the bounty of God let you be down-trodden?

هر که کارد گردد انبارش تهی
لیکش اندر مزرعه باشد بهی

When any one sows, his barn becomes empty,
but there is goodliness in his cornfield;

و آن که در انبار ماند و صرفه کرد
اشپش و موش و حوادث پاك خورد

And, if he leaves it in the barn and saves it up,
weevils and mice and calamities devour it.

این جهان نفی است در اثبات جو
صورتت صفر است در معنات جو

This world is negation: seek in affirmation.
Your form is void: seek in your essence.

جان شور تلخ پیش تیغ بر
جان چون دریای شیرین را بخر

Bring the briny bitter soul to the sword:
buy the soul that is like a great sweet river.

ور نمی‌دانی شدن زین آستان
باری از من گوش کن این داستان

And if you cannot become one at the threshold,
at least hear from me the following tale.

قصه‌ی خلیفه که در کرم در زمان خود از حاتم طایی گذشته بود و نظیر خود نداشت

The story of the Caliph who in his time surpasses Hatim of Tayyi' in generosity and had no rival.

یك خلیفه بود در ایام پیش
کرده حاتم را غلام جود خویش

In former days there was a Caliph
who made Hatim the slave of his liberality.

رایت اکرام و داد افراشته
فقر و حاجت از جهان برداشته

He had raised high the banner of munificence and largesse,
he had removed poverty and want from the world.

بحر و کان از بخشش‌اش صاف آمده
داد او از قاف تا قاف آمده

He was a sea of pearls, pure bounty:
his largesse reached from Qaf to Qaf.

در جهان خاك ابر و آب بود
مظهر بخشایش وهاب بود

In this world of dust he was the cloud and the rain:
he was the centre wherein the bounty of the Giver of all displayed itself.

از عطایش بحر و کان در زلزله
سوی جودش قافله بر قافله

His gifts caused sea and mine to quake:
caravan on caravan towards his liberality,

قبله‌ی حاجت در و دروازه‌اش
رفته در عالم به جود آوازه‌اش

His gate and portal was the point to which Need turned:
the fame of his munificence had gone into the world

هم عجم هم روم هم ترك و عرب
مانده از جود و سخایش در عجب

Persians, Greeks, Turks and Arabs,
were lost in amazement at his liberality and generosity.

آب حیوان بود و دریای کرم
زنده گشته هم عرب زو هم عجم

He was the Water of Life and the Ocean of Bounty:
by him both Arabs and foreigners were revived

قصه‌ی اعرابی درویش و ماجرای زن با او به سبب قلت و درویشی

Story of the poor Arab of the desert and his wife's altercation with him because of penury and poverty

یك شب اعرابی زنی مر شوی را
گفت و از حد برد گفت‌وگوی را

One night a Bedouin woman said to her husband—
and she carried talk beyond bounds

کاین همه فقر و جفا ما می‌کشیم
جمله عالم در خوشی ما ناخوشیم

"We are suffering all this poverty and hardship:
everyone is happy, we are unhappy.

نان‌مان نی نان خورشمان درد و رشك
کوزه‌مان نه آبمان از دیده اشك

We have no bread; our condiment is anguish and envy:
we have no jug; our water is the tears from our eyes.

جامه‌ی ما روز تاب آفتاب
شب نهالین و لحاف از ماهتاب

Our garment by day is the burning sunshine;
at night our bed and coverlet is of the moonbeams.

قرص مه را قرص نان پنداشته
دست سوی آسمان برداشته

We fancy the disk of the moon is a disk of bread
and lift up our hands towards the sky.

ننگ درویشان ز درویشی ما
روز شب از روزی اندیشی ما

The poor feel shame at our poverty:
day is turned to night by our anxiety about our daily portion.

خویش و بیگانه شده از ما رمان
بر مثال سامری از مردمان

Kinsfolk and strangers have come to flee from us
in like fashion as Samiri from men.

گر بخواهم از کسی یك مشت نسك
مر مرا گوید خمش کن مرگ و جسك

If I beg a handful of lentils from some one, he says to me,
'Be silent, O death and plague!'

مر عرب را فخر غزو است و عطا
در عرب تو همچو اندر خط خطا

The Arabs take pride in fighting and giving:
you among the Arabs are like a fault in writing.

چه غزا ما بی‌غزا خود کشته‌ایم
ما به تیغ فقر بی‌سر گشته‌ایم

What fighting? We are killed without fighting;
we are made giddy by the sword of want.

چه عطا ما بر گدایی می‌تنیم
مر مگس را در هوا رگ می‌زنیم

What gifts? We are continually begging,
we are slitting the vein of the gnat in the air.

گر کسی مهمان رسد گر من منم
شب بخسبد قصد دلق او کنم

If any guest arrives, if I am I;
I will go for his tattered cloak when he falls asleep at night.

مغرور شدن مریدان محتاج به مدعیان مزور و ایشان را شیخ و محتشم و واصل پنداشتن و نقل را از نقد فرق نادانستن و بر بسته را از بر رسته

How disciples are beguiled in their need by false impostors and imagine them to be Shaykhs and venerable personages and united, and do not know the difference between fact (naqd) and fiction (naql) and between what is tied on and what has grown up.

بهر این گفتند دانایان به فن
میهمان محسنان باید شدن

For this reason the wise have said with knowledge,
one must become the guest of those who confer benefits.'

تو مرید و میهمان آن کسی
کاو ستاند حاصلت را از خسی

You are the disciple and guest of one whom,
from his vileness, robs you of all you have.

نیست چیره چون ترا چیره کند
نور ندهد مر ترا تیره کند

He is not strong: how should he make you strong?
He does not give light, he makes you dark.

چون و را نوری نبود اندر قران
نور کی یابند از وی دیگران

Since he had no light, how in association
should others obtain light from him?

همچو اعمش کو کند داروی چشم
چه کشد در چشمها الا که یشم

Like the half-blind healer of eyes:
what should he put in eyes except wool?

حال ما این است در فقر و عنا
هیچ مهمانی مبا مغرور ما

Such is our state in poverty and affliction:
may no guest be beguiled by us!

قحط ده سال ار ندیدی در صور
چشمها بگشا و اندر ما نگر

If you have never seen a ten years' famine in forms,
open eyes and look at us.

ظاهر ما چون درون مدعی
در دلش ظلمت زبانش شعشعی

Our outward appearance is like the inward reality of the impostor:
darkness in his heart, his tongue flashy.

از خدا بویی نه او را نی اثر
دعویش افزون ز شیث و بو البشر

He has no scent or trace of God,
his pretension is greater than Seth and the Father of mankind.

دیو ننموده و را هم نقش خویش
او همی‌گوید ز ابدالیم و بیش

The Devil has not shown to him even his portrait,
he is saying, ‘We are of the *Abdal* and are more.’

حرف درویشان بدزدیده بسی
تا گمان آید که هست او خود کسی

He has stolen many an expression used by dervishes,
in order that he himself may be thought to be a personage.

خرده گیرد در سخن بر بایزید
ننگ دارد از درون او یزید

In his talk he quibbles at Bayazid,
Yazid would be ashamed of his existence.

بی‌نوا از نان و خوان آسمان
پیش او نینداخت حق یك استخوان

Without portion of the bread and delicacies of Heaven:
God did not throw a single bone to him.

او ندا کرده که خوان بنهاده‌ام
نایب حقم خلیفه زاده‌ام

He has proclaimed, I have laid out the dishes,
I am the Vicar of God, I am the son of the Khalifa:

الصلا ساده دلان پیچ پیچ
تا خورید از خوان جودم سیر هیچ

Welcome, O simple-hearted ones, tormented,
that from my bounteous table you may eat your fill—of nothing.

سالها بر وعده‌ی فردا کسان
گرد آن در گشته فردا نارسان

Some persons, on the promise of ‘to-morrow,’
have wandered for years around that door, ‘To-morrow’ never comes.

دیر باید تا که سر آدمی
آشکارا گردد از بیش و کمی

It needs a long time for the inmost conscience of a man
to become evident, more and less,

زیر دیوار بدن گنج است یا
خانه‌ی مار است و مور و اژدها

Beneath the wall of his body there is treasure,
or whether there is the house of snake and ant and dragon.

چون که پیدا گشت کاو چیزی نبود
عمر طالب رفت آگاهی چه سود

When it became clear that he was nothing,
the life of the seeker had passed: what use the knowledge?

در بیان آن که نادر افتد که مریدی در مدعی مزور اعتقاد به صدق ببندد که او کسی است و بدین اعتقاد به مقامی برسد که شیخش در خواب ندیده باشد و آب و آتش او را گزند نکند و شیخش را گزند کند و لیکن به نادر نادر

Explaining how it may happen, rarely, that a disciple sincerely puts his faith in a false impostor that he is a (holy) personage, and by means of this faith attains unto a degree which his Shaykh has never dreamed of, and fire and water do him no hurt, though they hurt his Shaykh; but this occurs very seldom.

لیك نادر طالب آید کز فروغ
در حق او نافع آید آن دروغ

But exceptionally comes a disciple to whom,
because of his illumination, that falsehood is beneficial.

او به قصد نیك خود جایی رسد
گر چه جان پنداشت و آن آمد جسد

He, by his good intention, attains a degree,
although he fancied soul, and that proved to be body.

چون تحری در دل شب قبله را
قبله نی و آن نماز او روا

Like trying to find the *qibla* in the heart of night:
the *qibla* is not, but his prayer is valid,

مدعی را قحط جان اندر سر است
لیك ما را قحط نان بر ظاهر است

The impostor has a lack of soul within,
but we have a lack of bread without

ما چرا چون مدعی پنهان کنیم
بهر ناموس مزور جان کنیم

Why should we conceal like the impostor
and suffer agony for the sake of false reputation?”

صبر فرمودن اعرابی زن خود را و فضیلت صبر و فقر بیان کردن با زن

How the Bedouin bade his wife be patient and declared to her the excellence of patience and poverty.

شوی گفتش چند جویی دخل و کشت
خود چه ماند از عمر افزون‌تر گذشت

Her husband said to her, “how long will you seek income and seed-produce?
What indeed is left of life? Most is past.

عاقل اندر بیش و نقصان ننگرد
ز آن که هر دو همچو سیلی بگذرد

The sensible man does not look at increase or deficiency,
because both will pass by like a torrent.

خواه صاف و خواه سیل تیره رو
چون نمی‌پاید دمی از وی مگو

Whether it be pure or whether it be a turbid flood,
do not speak of it, since it is not enduring for a moment.

اندر این عالم هزاران جانور
می‌زید خوش عیش بی‌زیر و زبر

In this world thousands of animals
are living happily without up and down.

شکر می‌گوید خدا را فاخته
بر درخت و برگ شب ناساخته

The dove on the tree is uttering thanks to God,
though her food for the night is not ready.

حمد می‌گوید خدا را عندلیب
کاعتماد رزق بر تست ای مجیب

The nightingale is singing glory to God,
‘I rely on You for my daily bread, O You who answers.’

باز دست شاه را کرده نوید
از همه مردار ببریده امید

The falcon has made the king’s hand his joy,
and has given up hope of all carrion.

همچنین از پشه‌گیری تا به پیل
شد عیال الله و حق نعم المعیل

Similarly you may take from the gnat to elephant:
they all have become God’s family, and what an excellent provider God is!

این همه غمها که اندر سینه‌هاست
از بخار و گرد بود و باد ماست

All these griefs that are within our breasts arise from the vapour,
the dust of our existence and wind.

این غمان بیخ کن چون داس ماست
این چنین شد و آن چنان وسواس ماست

These uprooting griefs are as a scythe to us:
this is such and such or that that is such and such is a temptation to us.

دان که هر رنجی ز مردن پاره‌ای است
جزو مرگ از خود بران گر چاره‌ای است

Know that every pain is a piece of Death:
expel part of Death from you, if there be a means.

چون ز جزو مرگ نتوانی گریخت
دان که کلش بر سرت خواهند ریخت

When you can not flee from the part of Death,
know that the whole of it will be poured upon your head.

جزو مرگ ار گشت شیرین مر ترا
دان که شیرین می‌کند کل را خدا

If the part of Death has become sweet to you,
know that God will make the whole sweet.

دردها از مرگ می‌آید رسول
از رسولش رو مگردان ای فضول

Pains are coming from Death as messengers:
do not avert your face from his messenger, O foolish one!

هر که شیرین می‌زید او تلخ مرد
هر که او تن را پرستد جان نبرد

Whoever lives sweetly dies bitterly.
Whoever serves his body does not save his soul.

گوسفندان را ز صحرا می‌کشند
آن که فربه تر مر آن را می‌کشند

Sheep are driven from the plains:
the fatter they are, the quicker they are killed.

شب گذشت و صبح آمد ای تمر
چند گیری این فسانه‌ی زر ز سر

The night is past and dawn is come. O my soul,
how long will you take up the tale of gold from the beginning":

تو جوان بودی و قانع‌تر بدی
زر طلب گشتی خود اول زر بدی

You were young, and you were more contented:
you have become a seeker of gold; at first you were gold indeed.

رز بدی پر میوه چون کاسد شدی
وقت میوه پختنت فاسد شدی

You were a fruitful vine: how have you become valueless?
How have you become rotten when your fruit is ripening?

میوه‌ات باید که شیرین‌تر شود
چون رسن تابان نه واپس‌تر رود

Your fruit ought to become sweeter
and not move farther backwards like rope-makers.

جفت مایی جفت باید هم صفت
تا بر آید کارها با مصلحت

You are my wife: the wife must be of the same quality
in order that things may go rightly.

جفت باید بر مثال همدگر
در دو جفت کفش و موزه در نگر

The married pair must match one another:
look at a pair of shoes or boots.

گر یکی کفش از دو تنگ آید بپا
هر دو جفتش کار ناید مر ترا

If one of the shoes is too tight for the foot,
the pair of them is of no use to you.

جفت در یك خرد و آن دیگر بزرگ
جفت شیر بیشه دیدی هیچ گرگ

Have you ever seen one leaf of a door small and the other large,
or a wolf mated with the lion of the jungle?

راست ناید بر شتر جفت جوال
آن یکی خالی و این پر مال مال

A pair of sacks on a camel does not balance properly
when one is small and the other of full size.

من روم سوی قناعت دل قوی
تو چرا سوی شناعت می‌روی

I march with stout heart towards contentment:
why are you betaking yourself to revilement?"

مرد قانع از سر اخلاص و سوز
زین نسق می‌گفت با زن تا به روز

In this fashion the contented man, moved by sincerity and ardour,
was talking to his wife till daybreak.

نصیحت کردن زن مر شوی را که سخن افزون از قدم و از مقام خود مگو لِمَ تَقُولُونَ ما لا تَفْعَلُونَ‌که این سخنها اگر چه راست است این مقام توکل ترا نیست و این سخن گفتن فوق مقام و معامله‌ی خود زیان دارد و کَبُرَ مَقْتاً عِنْدَ اللَّهِ باشد

How the wife counselled her husband, saying, "Don't talk any more about your merit and rank—'why do you say what you do not?'—for although these words are true, yet you have not attained to the degree of trust in God, and to speak thus above your station and devotional practice is harmful and exceedingly hateful in the sight of God.'"

زن بر او زد بانگ کای ناموس کیش
من فسون تو نخواهم خورد بیش

The wife cried out at him, saying, "O you who make reputation your religion,
I will not swallow your spells any more.

ترهات از دعوی و دعوت مگو
رو سخن از کبر وز نخوت مگو

Don't talk nonsense in your presumption and pretension:
go, don't speak from pride and arrogance

چند حرف طمطراق و کار و بار
کار و حال خود ببین و شرم دار

How long pompous and artificial phrases?
Look at your own acts and feelings and be ashamed!

کبر زشت و از گدایان زشت‌تر
روز سرد و برف و آن گه جامه تر

Pride is ugly, and in beggars more ugly:
wet clothes after a cold snowy day.

چند دعوی و دم و باد و بروت
ای ترا خانه چو بیت العنکبوت

How long pretension and palaver and bluster,
O you whose house is as the house of the spider?

از قناعت کی تو جان افروختی
از قناعتها تو نام آموختی

When have you illumined your soul by contentment?
Of contentment you have learned the name.

گفت پیغمبر قناعت چیست گنج
گنج را تو وا نمی‌دانی ز رنج

The Prophet said, ' What is contentment? A treasure.'
You can not distinguish the gain from the pain.

این قناعت نیست جز گنج روان
تو مزن لاف ای غم و رنج روان

This contentment is the soul's treasure:
do not you boast, O grief and pain to my soul.

تو مخوانم جفت، کمتر زن بغل
جفت انصافم نیم جفت دغل

Don't call me your mate, don't flap so much.
I am the mate of justice, 1 am not the mate of fraud.

چون قدم با میر و با بگ می‌زنی
چون ملخ را در هوا رگ می‌زنی

How are you walking with amir and bey,
when you art slitting the veins of the locust in the air?

با سگان زین استخوان در چالشی
چون نی اشکم تهی در نالشی

You are contending with dogs for the sake of a bone,
you are wailing like an empty-bellied reed-pipe.

سوی من منگر به خواری سست سست
تا نگویم آن چه در رگهای تست

Don't look at me dully with contempt,
lest I tell what is in your veins.

عقل خود را از من افزون دیده‌ای
مر من کم عقل را چون دیده‌ای

You have deemed your understanding superior to mine,
how have you seen me, who am deficient in understanding?

همچو گرگ غافل اندر ما مجه
ای ز ننگ عقل تو بی‌عقل به

Don't spring upon me like a reckless wolf!
Oh, better be without understanding than the disgrace of your understanding.

چون که عقل تو عقیله‌ی مردم است
آن نه عقل است آن که مار و کژدم است

Since your understanding is a shackle for mankind,
it does not understand: it is a snake and scorpion.

خصم ظلم و مکر تو الله باد
فضل و عقل تو ز ما کوتاه باد

May God be the enemy of your iniquity and deceit!
May the deceitfulness of your understanding fall short of us!

هم تو ماری هم فسونگر ای عجب
مارگیر و ماری ای ننگ عرب

You are both the snake and the charmer — oh, wonderful!
You are the snake-catcher and the snake, O you disgrace to the Arabs!

زاغ اگر زشتی خود بشناختی
همچو برف از درد و غم بگداختی

If the crow knew its ugliness,
from grief and sorrow it would melt like snow.

مرد افسونگر بخواند چون عدو
او فسون بر مار و مار افسون بر او

The charmer chants as an enemy;
he is a spell upon the snake and the snake is a spell upon him.

گر نبودی دام او افسون مار
کی فسون مار را گشتی شکار

If his trap were not a spell for the snake,
how would he become a prey to the snake's spell?

مرد افسونگر ز حرص کسب و کار
در نیابد آن زمان افسون مار

The charmer, from greed and getting and making,
is not conscious of the snake's spell at the time.

مار گوید ای فسون‌گر هین و هین
آن خود دیدی فسون من ببین

The snake says, 'O charmer, beware, beware!
You have beheld your own spell: now behold mine!

تو به نام حق فریبی مر مرا
تا کنی رسوای شور و شر مرا

You beguile me with the Name of God
in order that you may expose me to shame and confusion.

نام حقم بست نه آن رای تو
نام حق را دام کردی وای تو

The Name of God enthralled me, not your contrivance:
you made the Name of God a trap: woe to you!

نام حق بستاند از تو داد من
من به نام حق سپردم جان و تن

The Name of God will take vengeance from you on my behalf:
I commit my soul and body to the Name of God.

یا به زخم من رگ جانت برد
یا که همچون من به زندانت برد

Either it will sever the vein of your life by my stroke,
or it will bring you into a prison as me."'

زن از این گونه خشن گفتارها
خواند بر شوی جوان طومارها

Rough speeches of this sort, volumes,
the woman recited to her youthful husband.

نصیحت کردن مرد مر زن را که در فقیران به خواری منگر و در کار حق به گمان کمال نگر و طعنه مزن بر فقر و فقیران به خیال و گمان بی‌نوایی خویشتن

How the man counselled his wife, saying, "Do not look with contempt on the poor, but regard the work of God as perfect, and do not let your vain thought and opinion of your own penury cause you to sneer at poverty and revile the poor ."

گفت ای زن تو زنی یا بو الحزن
فقر فخر آمد مرا بر سر مزن

"O woman," said he, "are you a woman or the father of sorrow?
Poverty is pride, and do not you beat me on the head .

مال و زر سر را بود همچون کلاه
کل بود او کز کله سازد پناه

Wealth and gold are as a cap to the head:
it is the bald man that makes a shelter of his cap,

آن که زلف جعد و رعنا باشدش
چون کلاهش رفت خوشتر آیدش

He that has curly and beautiful locks
is happier when his cap is gone.

مرد حق باشد به مانند بصر
پس برهنه‌ش به که پوشیده نظر

The man of God resembles the eye:
therefore sight is better bare than covered.

وقت عرضه کردن آن برده فروش
بر کند از بنده جامه‌ی عیب پوش

When a slave-dealer offers for sale,
he removes from the slave the garment that hides defects.

ور بود عیبی برهنه کی کند
بل به جامه خدعه‌ای با وی کند

But if there be any defect, how should he strip?
No, he tricks him by means of the garment.

گوید این شرمنده است از نیك و بد
از برهنه کردن او از تو رمد

'This one', says he, 'is ashamed of good and evil:
stripping him would cause him to run away from you.'

خواجه در عیب است غرقه تا به گوش
خواجه را مال است و مالش عیب پوش

The merchant is plunged in vice up to the ears,
the merchant has money, and his money covers his vice,

کز طمع عیبش نبیند طامعی
گشت دلها را طمعها جامعی

For because of greed none that is covetous sees his vice:
greedy feelings of cupidity are a bond uniting hearts;

ور گدا گوید سخن چون زر کان
ره نیابد کالهی او در دکان

And if a beggar speak a word like the gold of the mine,
his wares will not find the way to the shop.

کار درویشی ورای فهم تست
سوی درویشی بمنگر سست سست

The affair of poverty is beyond your apprehension:
do not look on poverty with contempt,

ز آن که درویشان ورای ملك و مال
روزیی دارند ژرف از ذو الجلال

Because dervishes are beyond property and wealth:
they possess an abundant portion from the Almighty.

حق تعالی عادل است و عادلان
کی کنند استمگری بر بیدلان

The High God is just,
and how should the just behave tyrannously to the dispirited?

آن یکی را نعمت و کالا دهند
وین دگر را بر سر آتش نهند

Give fortune and goods to that one,
while they put this one on the fire?

آتشش سوزا که دارد این گمان
بر خدای خالق هر دو جهان

The fire burns him because he has this thought about the Lord
who created both worlds.

فقر فخری از گزاف است و مجاز
نی هزاران عز پنهان است و ناز

Is ‘Poverty is my pride’ vain and false?
No; it is thousands of hidden glories and disdains.

از غضب بر من لقبها راندی
یارگیر و مار گیرم خواندی

You in anger have poured nicknames on me:
you have called me a catcher of friends and a snake catcher.

گر بگیرم بر کنم دندان مار
تاش از سر کوفتن نبود ضرار

If I catch the snake, I extract its fangs
in order that I may save it from having its head crushed.

ز آن که آن دندان عدوی جان اوست
من عدو را میکنم زین علم دوست

Because those fangs are an enemy to its life,
I am making the enemy a friend by means of this skill.

از طمع هرگز نخوانم من فسون
این طمع را کردهام من سر نگون

Never do I chant my spell from desire:
I have turned this desire upside down.

حاش لله طمع من از خلق نیست
از قناعت در دل من عالمی است

God forbid! I desire nothing from created beings:
through contentment there is a world within my hear

بر سر امرودبن بینی چنان
ز آن فرود آ تا نماند آن گمان

You, on the top of the pear-tree, see like that:
come down from it, that the thought may not continue.

چون که بر گردی و سر گشته شوی
خانه را گردنده بینی و آن توی

When you turn round and round and become giddy,
you see the house turning round, and it is you are that.

در بیان آن که جنبیدن هر کسی از آن جا که وی است هر کس را از چنبره‌ی وجود خود بیند، تابه‌ی کبود آفتاب را کبود نماید و سرخ سرخ نماید چون تابه از رنگها بیرون آید سپید شود از همه تابه‌های دیگر او راست‌گوتر باشد و امام باشد

Explaining how every one's movement proceeds from the place where he is, he sees every one from the circle of his own self-existence: a blue glass shows the sun as blue, a red glass as red, when the glass escapes from colour, it becomes white, it is more truthful than all other glasses and is the Imam.

دید احمد را ابو جهل و بگفت
زشت نقشی کز بنی هاشم شگفت

Abu Jahl saw Ahmad (Mohammed) and said,
'It is an ugly figure that has sprung from the sons of Hashim!'

گفت احمد مر و را که راستی
راست گفتی گر چه کار افزاستی

Ahmad said to him, 'You are right, you have spoken truth,
although you are impertinent.'

دید صدیقش بگفت ای آفتاب
نی ز شرقی نی ز غربی خوش بتاب

The Siddiq saw him and said, ' O Sun,
you are neither of East nor of West: shine beauteously!'

گفت احمد راست گفتی ای عزیز
ای رهیده تو ز دنیای نه چیز

Ahmad said, ' You have spoken the truth, O dear friend,
O you that have escaped from this world of nothingness.'

حاضران گفتند ای صدر الوری
راست گو گفتی دو ضد گو را چرا

They that were present said, O king, why did you call both of them
truth-tellers when they contradicted each other?'

گفت من آیینه‌ام مصقول دست
ترك و هندو در من آن بیند که هست

He replied, 'I am a mirror polished by the hand:
Turcoman and Indian behold in me that which exists.'

ای زن ار طماع می‌بینی مرا
زین تحری زنانه برتر آ

O wife, if you deem me very covetous,
rise above this womanish care.

این طمع را ماند و رحمت بود
کو طمع آن جا که آن نعمت بود

This resembles no logic and mercy:
where that blessing greed?

امتحان کن فقر را روزی دو تو
تا به فقر اندر غنا بینی دو تو

Make trial of poverty for a day or two,
that you may see in poverty double riches.

صبر کن با فقر و بگذار این ملال
ز آن که در فقر است عز ذو الجلال

Have patience with poverty and abandon this disgust,
because in poverty there is the light of the Lord of glory.

سرکه مفروش و هزاران جان ببین
از قناعت غرق بحر انگبین

Do not look sour, and see thousands of souls plunged,
through contentment, in an ocean of honey.

صد هزاران جان تلخی کش نگر
همچو گل آغشته اندر گل شکر

Behold hundreds of thousands of bitterly suffering souls
steeped in rose-syrup, like the rose.

ای دریغا مر ترا گنجا بدی
تا ز جانم شرح دل پیدا شدی

Oh, alas, would that you had comprehension, so that the unfolded tale
of my heart might be shown forth to you from my soul

این سخن شیر است در پستان جان
بی‌کشنده خوش نمی‌گردد روان

This discourse is milk in the teat of the soul:
it will not flow well without some one to suck.

مستمع چون تشنه و جوینده شد
واعظ ار مرده بود گوینده شد

When the hearer has become thirsty and craving,
the preacher, if he is dead, becomes eloquent.

مستمع چون تازه آمد بی‌ملال
صد زبان گردد به گفتن گنگ و لال

When the hearer is fresh and without fatigue,
the mute and deaf will find a hundred tongues to speak with

چون که نامحرم در آید از درم
پرده در پنهان شوند اهل حرم

When a stranger comes in at my door,
the women of the harem hide themselves in the veil,

ور در آید محرمی دور از گزند
بر گشایند آن ستیران روی‌بند

But if a harmless relative should come in,
those covered ones will lift up their face-veils.

هر چه را خوب و خوش و زیبا کنند
از برای دیده‌ی بینا کنند

Everything that is made beautiful and fair and lovely
is made for the eye of him that sees.

کی بود آواز چنگ و زیر و بم
از برای گوش بی‌حس اصم

How should the sound of melody and treble and bass
be for the insentient ear of one who is deaf?

مشك را بی‌هوده حق خوش دم نکرد
بهر حس کرد او پی اخشم نکرد

Not in vain did God make musk fragrant: He made it for the sense,
He did not make it for one whose nostrils are blocked.

حق زمین و آسمان بر ساخته ست
در میان بس نار و نور افراخته ست

God has fashioned the earth and the sky,
He has raised in the midst much fire and light.

این زمین را از برای خاکیان
آسمان را مسکن افلاکیان

This earth for those of clay,
heaven to be the abode of the celestials

مرد سفلی دشمن بالا بود
مشتری هر مکان پیدا بود

The low man is the enemy of what is high:
the purchaser of each place is manifest.

ای ستیره هیچ تو برخاستی
خویشتن را بهر کور آراستی

O chaste woman, have you ever risen up
and decked yourself for the sake of him that is blind?

گر جهان را پر در مکنون کنم
روزی تو چون نباشد چون کنم

If I should fill the world with hidden pearls, how should I fare,
since they are not your portion?

ترك جنگ و ره زنی ای زن بگو
ور نمی‌گویی به ترك من بگو

O wife, take leave of quarrelling and waylaying,
and if you will not, take leave of me!

مر مرا چه جای جنگ نیك و بد
کاین دلم از صلحها هم می‌رمد

What room do I have for quarrelling with the good or the bad? —
for this heart of mine is recoiling from acts of peace.

گر خمش کردی و گرنه آن کنم
که همین دم ترك خان و مان کنم

If you keep silence, and if not,
I will so do that at this very moment I will leave my house and home."

مراعات کردن زن شوهر را و استغفار کردن از گفته‌ی خویش

How the wife paid regard to her husband and begged God to forgive her for what she had said.

زن چو دید او را که تند و توسن است
گشت گریان گریه خود دام زن است

When the wife saw that he was fierce and unmanageable,
she began to weep: tears in sooth are a woman's lure.

گفت از تو کی چنین پنداشتم
از تو من اومید دیگر داشتم

She said, "When did I imagine such from you?
I hoped of you something different."

زن در آمد از طریق نیستی
گفت من خاك شمایم نه ستی

The wife approached by the way of self-negating
"I am your dust," said she, "not your lady-wife.

جسم و جان و هر چه هستم آن تست
حکم و فرمان جملگی فرمان تست

Body and soul and all I am are yours:
the entire authority and command belongs to you.

گر ز درویشی دلم از صبر جست
بهر خویشم نیست آن بهر تو است

If because of poverty my heart has lost patience,
it is not for my own sake, but for your.

تو مرا در دردها بودی دوا
من نمی‌خواهم که باشی بی‌نوا

You have been my remedy in afflictions:
I am unwilling that you should be penniless.

جان تو کز بهر خویشم نیست این
از برای تستم این ناله و حنین

On my soul and conscience, this is not for my own sake:
this wailing and moaning is on account of you.

خویش من و الله که بهر خویش تو
هر نفس خواهد که میرد پیش تو

By God that at every moment
my self would gladly die for your self before you

کاش جانت کش روان من فدی
از ضمیر جان من واقف بدی

Would that your soul, to which my soul is devoted,
were aware of my soul's inmost thoughts!

چون تو با من این چنین بودی به ظن
هم ز جان بیزار گشتم هم ز تن

Inasmuch as you have such opinion of me,
I am grown weary both of soul and of body.

خاك را بر سیم و زر کردیم چون
تو چنینی با من ای جان را سکون

I cast earth on silver and gold,
since you behave thus to me, O comfort of my soul.

تو که در جان و دلم جا می‌کنی
زین قدر از من تبرا می‌کنی

You who dwell in my soul and heart,
will you declare yourself to be quit of me for this amount?

تو تبرا کن که هستت دستگاه
ای تبرای ترا جان عذر خواه

Leave! For you have the power,
oh, my soul pleads against your making this declaration.

یاد می‌کن آن زمانی را که من
چون صنم بودم تو بودی چون شمن

Remember the time when I was as the idol
and you as the idolater.

بنده بر وفق تو دل افروخته ست
هر چه گویی پخت گوید سوخته ست

Your slave has kindled her heart to comply with you:
whatever you call 'cooked,' she says it is 'burnt':

من سپاناخ تو با هر چم پزی
یا ترش با یا که شیرین می‌سزی

Whatever you may cook me with, I am your spinach:
whether sour broth or sweet, you art worthy.

کفر گفتم نك به ایمان آمدم
پیش حکمت از سر جان آمدم

I uttered infidelity: lo, I have returned to the true faith,
I am come with all my soul to your command.

خوی شاهانه‌ی ترا نشناختم
پیش تو گستاخ خر در تاختم

I did not know your kingly nature;
I rudely urged my beast before you.

چون ز عفو تو چراغی ساختم
توبه کردم اعتراض انداختم

Since I have made a lamp of your forgiveness, I repent;
I cast away opposition.

می‌نهم پیش تو شمشیر و کفن
می‌کشم پیش تو گردن را بزن

I am lying before you sword and winding-sheet:
I am bending my neck towards you: strike!

از فراق تلخ می‌گویی سخن
هر چه خواهی کن و لیکن این مکن

You are talking of bitter separation:
do whatever you will, but do not this.

در تو از من عذر خواهی هست سر
با تو بی‌من او شفیعی مستمر

Your conscience within you is a pleader on my behalf;
it is a perpetual intercessor with you in my absence.

عذر خواهم در درونت خلق تست
ز اعتماد او دل من جرم جست

What pleads within you for me is your nature:
from reliance on it my heart sought sin.

رحم کن پنهان ز خود ای خشمگین
ای که خلقت به ز صد من انگبین

Have mercy, unbeknown to yourself, O angry one,
O you whose nature is better than a hundred pounds of honey."

زین نسق می‌گفت با لطف و گشاد
در میانه گریه‌ای بر وی فتاد

In this fashion was she speaking graciously and winningly:
meanwhile a weeping came upon her.

گریه چون از حد گذشت و های های
زو که بی‌گریه بد او خود دل ربای

When the tears and sobs passed beyond bounds—
from her who was fascinating even without tears—

شد از آن باران یکی برقی پدید
زد شراری در دل مرد وحید

There appeared from that rain a lightning-flash
that shot a spark of fire into the heart of the lonely man.

آن که بنده‌ی روی خوبش بود مرد
چون بود چون بندگی آغاز کرد

She by whose beauteous face man was enslaved,
how will it be when she begins to play the slave?

آن که از کبرش دلت لرزان بود
چون شوی چون پیش تو گریان شود

She at whose haughtiness your heart is trembling,
how will you fare when she falls a-weeping before you?

آن که از نازش دل و جان خون بود
چون که آید در نیاز او چون بود

She from whose disdain your heart and soul are bleeding,
how will it be when she turns to entreaty?

آن که در جور و جفایش دام ماست
عذر ما چه بود چو او در عذر خاست

She in whose tyranny and cruelty we are snared,
what plea shall we have when she rises to plead?

زُیِّنَ لِلنَّاسِ حق آراسته ست
ز آن چه حق آراست چون دانند جست

(The love of desired things, women, etc.) is decked out for men:
God has arranged it: how can they escape from what God has arranged?

چون پی یسکن الیهاش آفرید
کی تواند آدم از حوا برید

Inasmuch as He created her *that he might take comfort in her,*
how can Adam be parted from Eve?

رستم زال ار بود وز حمزه بیش
هست در فرمان اسیر زال خویش

Though he be Rustam son of Zal and greater than Hamza,
as regards authority he is his old woman's captive.

آن که عالم مست گفتش آمدی
کلمینی یا حمیراء می‌زدی

He, to whose words the world was enslaved, used to cry,
"Speak to me, O Humayra!"

آب غالب شد بر آتش از نهیب
آتشش جوشد چو باشد در حجاب

The water prevailed over the fire by its dread onset,
the fire makes it seethe when it is screened.

چون که دیگی حایل آید هر دو را
نیست کرد آن آب را کردش هوا

When a cauldron comes between, O king,
it annihilates the water and converts it into air.

ظاهرا بر زن چو آب ار غالبی
باطنا مغلوب و زن را طالبی

If outwardly you art dominating your wife, like the water,
inwardly you are dominated and are seeking your wife.

این چنین خاصیتی در آدمی است
مهر حیوان را کم است آن از کمی است

This is characteristic of Man: to the animals love is wanting,
and that arises from inferiority.

در بیان این خبر که انهن یغلبن العاقل و یغلبهن الجاهل

Explanation of the Tradition, "Verily, they prevail over the wise man, and the ignorant man prevails over them."

گفت پیغمبر که زن بر عاقلان
غالب آید سخت و بر صاحب دلان

The Prophet said that woman prevails exceedingly
over the wise and intelligent,

باز بر زن جاهلان چیره شوند
ز آن که ایشان تند و بس خیره روند

On the other hand, ignorant men prevail over woman,
for in them the fierceness of the animal is imprisoned.

کم بودشان رقت و لطف و وداد
ز آن که حیوانی است غالب بر نهاد

They lack tenderness, kindness, and affection,
because animality predominates over their nature.

مهر و رقت وصف انسانی بود
خشم و شهوت وصف حیوانی بود

Love and tenderness are human qualities;
anger and lust are animal qualities.

پرتو حق است آن معشوق نیست
خالق است آن گوییا مخلوق نیست

She is a ray of God, she is not that beloved:
she is creative, you might say she is not created.

تسلیم کردن مرد خود را به آن چه التماس زن بود از طلب معیشت و آن اعتراض زن را اشارت حق دانستن
بنزد عقل هر داننده‌ای هست که با گردنده گرداننده‌ای هست

How the man yielded to his wife's request that he should seek the means of livelihood, and regarded her opposition as a Divine indication: To the mind of every knowing man it is a fact that with the revolving object there is one that causes it to revolve.

مرد ز آن گفتن پشیمان شد چنان
کز عوانی ساعت مردن عوان

The man became as sorry for that speech
as at the hour of death a tyrannical officer for his tyranny.

گفت خصم جان جان چون آمدم
بر سر جان من لگدها چون زدم

He said, "How did I become the adversary of the life of my soul
(jaan-i-jaan)? How did I bestow kicks on the head of my soul? "

چون قضا آید فرو پوشد بصر
تا نداند عقل ما پا را ز سر

When the destiny comes, it muffles the sight,
so that our intellect cannot distinguish foot from head.

چون قضا بگذشت خود را می‌خورد
پرده بدریده گریبان می‌درد

As soon as the destiny is past, it devours itself:
rending the veil, it tears its bosom.

مرد گفت ای زن پشیمان می‌شوم
گر بدم کافر مسلمان می‌شوم

The man said, "O wife, I am repenting:
if I have been an infidel, I will become a Moslem.

من گنه‌کارم توام رحمی بکن
بر مکن یك بارگیم از بیخ و بن

I am a sinner against you: have mercy,
do not dig me up all at once from root and foundation."

کافر پیر ار پشیمان می‌شود
چون که عذر آرد مسلمان می‌شود

If the old infidel is repenting,
he becomes a Moslem when he pleads for pardon.

حضرت پر رحمت است و پر کرم
عاشق او هم وجود و هم عدم

He is the merciful and bountiful Lord:
both existence and non-existence are in love with Him.

کفر و ایمان عاشق آن کبریا
مس و نقره بندهی آن کیمیا

Infidelity and faith are lovers of that Majesty,
both copper and silver are slaves to that Elixir.

در بیان آن که موسی و فرعون هر دو مسخر مشیت‌اند چنان که زهر و پادزهر و ظلمات و نور و مناجات کردن فرعون به خلوت تا ناموس نشکند

Explaining that both Moses and Pharaoh are subject to the Divine Will, like antidote and poison and darkness and light, and how Pharaoh conversed in solitude with God, praying that He would not destroy his reputation.

موسی و فرعون معنی را رهی
ظاهر آن ره دارد و این بی‌رهی

Moses and Pharaoh were servants of Reality;
outwardly the former keeps the way, while the latter has lost the way.

روز موسی پیش حق نالان شده
نیم شب فرعون گریان آمده

In the daytime Moses was lamenting to God:
at midnight Pharaoh would begin to weep,

کاین چه غل است ای خدا بر گردنم
ور نه غل باشد که گوید من منم

Saying, "O God, what shackle is this on my neck?
Were it not for the shackle, who would say 'I am I'?

ز آن که موسی را منور کرده‌ای
مر مرا ز آن هم مکدر کرده‌ای

By that whereby You have made Moses to be illumined,
by that You have made me to be darkened;

ز آن که موسی را تو مه رو کرده‌ای
ماه جانم را سیه رو کرده‌ای

By that whereby You have made Moses' face like the moon
You have made the moon of my soul to be black-faced.

بهتر از ماهی نبود استاره‌ام
چون خسوف آمد چه باشد چاره‌ام

My star was not better than a moon:
since it has suffered eclipse, what help have I?

نوبتم گر رب و سلطان می‌زنند
مه گرفت و خلق پنگان می‌زنند

If they beat drums in my honour as Lord and Sultan,
the moon is eclipsed and the people beat bowls.

می‌زنند آن طاس و غوغا می‌کنند
ماه را ز آن زخمه رسوا می‌کنند

They beat those bowls and raise a clamour:
they put the moon to shame by their blows.

من که فرعونم ز شهرت وای من
زخم طاس آن ربي الاعلای من

I, who am Pharaoh, oh, woe is me because of the people:
my title of My supreme Lord is the blows on the bowl.

خواجه‌تاشانیم اما تیشه‌ات
می‌شکافد شاخ را در بیشه‌ات

We are fellow-servants,
but Your axe is cleaving the sappy boughs in Your forest;

باز شاخی را موصل می‌کند
شاخ دیگر را معطل می‌کند

Then it makes one bough to be firmly planted,
another bough to be left uncared for.

شاخ را بر تیشه دستی هست نی
هیچ شاخ از دست تیشه جست نی

The bough has no power against the axe:
no bough escaped from the power of the axe.

حق آن قدرت که آن تیشه تراست
از کرم کن این کژیها را تو راست

By the truth of the might which belongs to Your axe,
do You graciously make these crooked actions straight."

باز با خود گفته فرعون ای عجب
من نه در یا ربنام جمله شب

Once more Pharaoh said to himself, "Oh, wonderful!
Am not I the whole night in 'O our Lord' ?

در نهان خاکی و موزون می‌شوم
چون به موسی می‌رسم چون می‌شوم

In secret I am growing humble and harmonious:
when I reach Moses, how am I becoming (so different)?

رنگ زر قلب دهتو می‌شود
پیش آتش چون سیه رو می‌شود

The colour of base gold is in ten coats:
how is it becoming black-faced in the presence of the fire?

نی که قلب و قالبم در حکم اوست
لحظه‌ای مغزم کند یك لحظه پوست

Is it not that my heart and body are under His control,
at one moment He makes me a kernel, at another moment a rind?

سبز گردم چون که گوید کشت باش
زرد گردم چون که گوید زشت باش

When He bids me be a wheat field, I become green;
when He bids me be ugly, I become yellow.

لحظه‌ای ماهم کند یك دم سیاه
خود چه باشد غیر این کار اله

At one moment He makes me a moon, at another black."
How, indeed, is the action of God other than this?

پیش چوگانهای حکم کن فکان
می‌دویم اندر مکان و لامکان

Before the bat of His decree, "*Be, and it was*,"
we are running in Space and beyond.

چون که بی‌رنگی اسیر رنگ شد
موسیی با موسیی در جنگ شد

Since colourlessness became the captive of colour,
a Moses came into conflict with a Moses.

چون به بی‌رنگی رسی کان داشتی
موسی و فرعون دارند آشتی

When you attain unto the colourlessness which you possessed,
Moses and Pharaoh are at peace

گر ترا آید بر این نکته سؤال
رنگ کی خالی بود از قیل و قال

If it occurs to you to ask questions about this mystery,
how should colour be devoid of contradiction?

این عجب کاین رنگ از بی‌رنگ خاست
رنگ با بی‌رنگ چون در جنگ خاست

The marvel is that this colour arose from that which is colourless:
how did colour arise to war with the colourless?

چون که روغن را ز آب اسرشته‌اند
آب با روغن چرا ضد گشته‌اند

Inasmuch as oil has been formed from water,
why have oil and water become opposites?

چون گل از خار است و خار از گل چرا
هر دو در جنگند و اندر ماجرا

Since the rose springs from the thorn and the thorn from the rose,
why are both of them at war and in recrimination?

یا نه جنگ است این برای حکمت است
همچو جنگ خر فروشان صنعت است

Or is this not war? Is it for purpose, an artifice,
like the bickering of those who sell asses?

یا نه این است و نه آن حیرانی است
گنج باید جست این ویرانی است

Or is it neither this nor that? Is it bewilderment?
The treasure must be sought and this is the ruin.

آن چه تو گنجش توهم می‌کنی
ز آن توهم گنج را گم می‌کنی

That which you imagine to be the treasure—
through that vain imagination you are losing the treasure.

چون عمارت دان تو وهم و رایها
گنج نبود در عمارت جایها

Know that fancies and opinions are like the state of cultivation:
treasure is not in cultivated spots.

در عمارت هستی و جنگی بود
نیست را از هستها ننگی بود

In the state of cultivation there is existence and strife:
the non-existent is ashamed of existent things.

نی که هست از نیستی فریاد کرد
بلکه نیست آن هست را واداد کرد

It is not the case that the existent implored help against non-existence;
no, the nonexistent repelled the existent.

تو مگو که من گریزانم ز نیست
بلکه او از تو گریزان است بیست

Do not say, “I am fleeing from the non-existent”;
no, it is fleeing from you. Stop!

ظاهرا می‌خواندت او سوی خود
وز درون می‌راندت با چوب رد

Outwardly it is calling you towards itself,
but inwardly it is driving you away with the cudgel of rejection.

نعلهای باژگونه ست ای سلیم
نفرت فرعون می‌دان از کلیم

O man of sound heart, it is walking backwards:
know that the rebelliousness of Pharaoh was from Moses.

سبب حرمان اشقیا از دو جهان که خَسِرَ الدُّنْیا وَ الْآخِرَةَ

The reason why the unblessed are disappointed of both worlds, “he has lost this life and the life to come.”

چون حکیمك اعتقادی کرده است
کاسمان بیضه زمین چون زرده است

The dear hakim being firmly convinced
that the sky is an egg and the earth like its yolk,

گفت سائل چون بماند این خاکدان
در میان این محیط آسمان

Some one asked him how this earth remains,
in the midst of this surrounding expanse of sky,

همچو قندیلی معلق در هوا
نی به اسفل می‌رود نی بر علی

Suspended in the air like a lamp,
moving neither to the bottom nor to the top

آن حکیمش گفت کز جذب سما
از جهات شش بماند اندر هوا

The philosopher said to him, “It remains in the air
because of the attraction exerted by the sky from six directions

چون ز مغناطیس قبه‌ی ریخته
در میان ماند آهنی آویخته

Like a vault moulded of lodestone:
a suspended piece of iron remains in the middle.”

آن دگر گفت آسمان با صفا
کی کشد در خود زمین تیره را

Said the other, “How should the pure sky
draw the dark earth to itself?

بلکه دفعش می‌کند از شش جهات
ز آن بماند اندر میان عاصفات

No, it is repelling it from six directions:
hence it remains amidst the violent winds.”

پس ز دفع خاطر اهل کمال
جان فرعونان بماند اندر ضلال

Then, because of the repulsion exerted by the hearts of the perfect,
the spirits of Pharaohs remain in perdition.

پس ز دفع این جهان و آن جهان
مانده‌اند این بی‌رهان بی‌این و آن

Therefore, through being rejected by this world and by that world,
these lost ones have been left without either this or that.

سرکشی از بندگان ذو الجلال
دان که دارند از وجود تو ملال

If you turn away your head from the servants of the Almighty,
know that they are disgusted by your existence.

کهربا دارند چون پیدا کنند
کاه هستی ترا شیدا کنند

They possess the amber: when they display it,
they make the straw of your existence frenzied.

کهربای خویش چون پنهان کنند
زود تسلیم ترا طغیان کنند

When they conceal their amber,
they quickly make your submission rebellion.

آن چنان که مرتبه‌ی حیوانی است
کاو اسیر و سغبه‌ی انسانی است

That is like the stage of animality,
which is captive and subject to humanity.

مرتبه‌ی انسان به دست اولیا
سغبه چون حیوان شناسش ای کیا

Know that the stage of humanity
is subject to the power of the saints as the animal, O master.

بنده‌ی خود خواند احمد در رشاد
جمله عالم را بخوان قُلْ یا عباد

Ahmad in righteousness called the whole world his servants:
read, “Say, O My servants.”

عقل تو همچون شتربان تو شتر
می‌کشاند هر طرف در حکم مر

Your intellect is like the camel-driver, and you are the camel:
it drives you in every direction under its bitter control.

عقل عقلند اولیا و عقلها
بر مثال اشتران تا انتها

The saints are the intellect of intellect,
and intellects to the end are like camels.

اندر ایشان بنگر آخر ز اعتبار
یك قلاووز است جان صد هزار

Come now, look upon them with consideration:
there is one guide, and a hundred thousand souls.

چه قلاووز و چه اشتربان بیاب
دیده ای کان دیده بیند آفتاب

What is the guide and what the camel-driver?
Get an eye that may behold the Sun!

نك جهان در شب بمانده میخ دوز
منتظر موقوف خورشید است و روز

Lo, the world has been left nailed fast in night,
day is waiting expectantly, depending on the sun.

اینت خورشیدی نهان در ذره‌ای
شیر نر در پوستین بره‌ای

Here is a sun hidden in a mote,
a fierce lion in the fleece of a lamb.

اینت دریایی نهان در زیر کاه
پا بر این که هین منه با اشتباه

Here is an ocean hidden beneath straw:
beware, do not step on this straw with hesitancy.

اشتباهی و گمانی در درون
رحمت حق است بهر رهنمون

A feeling of hesitancy and doubt in the heart
is a Divine mercy in regard to the guide.

هر پیمبر فرد آمد در جهان
فرد بود آن رهنمایش در نهان

Every prophet came alone into this world: he was alone,
and he had a hundred unseen worlds within him.

عالم کبری به قدرت سحر کرد
کرد خود را در کهین نقشی نورد

By his power he enchanted the macrocosm;
he enfolded himself in a very small frame.

ابلهانش فرد دیدند و ضعیف
کی ضعیف است آن که با شه شد حریف

The foolish deemed him to be lonely and weak:
how is he weak who has become the King’s companion?

ابلهان گفتند مردی بیش نیست
وای آن کاو عاقبت اندیش نیست

The foolish said, “He is a man, nothing more”:
woe to him that reckons not the end!

حقیر و بی‌خصم دیدن دیده‌های حس صالح و ناقه‌ی صالح را، چون خواهد که حق لشکری را هلاك کند در نظر ایشان حقیر نماید خصمان را و اندك اگر چه غالب باشد آن خصم وَ يُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْراً كانَ مَفْعُولًا

How the eyes of (external) sense regarded Salih and his she-camel as despicable and without a champion; when God is about to destroy an army He makes their adversaries appear despicable and few in their sight, even though the adversary be superior in strength: " and He was making you few in their eyes, that God might bring to pass a thing that was to be done."

ناقه‌ی صالح به صورت بد شتر
پی بریدندش ز جهل آن قوم مر

The she-camel of Salih was in form a camel:
that bitter tribe hamstrung her in their folly.

از برای آب چون خصمش شدند
نان کور و آب کور ایشان بدند

When they became her foes on account of the water,
they were blind to bread and blind to water.

ناقة الله آب خورد از جوی و میغ
آب حق را داشتند از حق دریغ

God's she-camel drank water from brook and cloud:
they withheld God's water from God.

ناقه‌ی صالح چو جسم صالحان
شد کمینی در هلاك طالحان

The she-camel of Salih became, like the bodies of righteous men,
an ambush for the destruction of the wicked,

تا بر آن امت ز حکم مرگ و درد
نَاقَةَ اللَّهِ وَ سُقْيَاها چه کرد

That what *Let God's she-camel have her portion of water,* has brought
against that people, through the ordainment of death and woe.

شحنه‌ی قهر خدا ز یشان بجست
خونبهای اشتری شهری درست

The vengeance, which is God's minister, demanded from them
an entire town as the blood-price of a single camel.

روح همچون صالح و تن ناقه است
روح اندر وصل و تن در فاقه است

His spirit is like Salih, and his body is the she-camel:
the spirit is in union, the body in want.

روح صالح قابل آفات نیست
زخم بر ناقه بود بر ذات نیست

The Salih-spirit is not susceptible to afflictions:
the blows fall on the camel, not on the essence.

کس نیابد بر دل ایشان ظفر
بر صدف آمد ضرر نی بر گهر

No one gains victory over their hearts:
harm comes to the oyster-shell, not to the pearl.

روح صالح قابل آزار نیست
نور یزدان سغبه‌ی کفار نیست

The Salih-spirit is not capable of being hurt:
the light of God is not subject to infidels.

حق از آن پیوست با جسمی نهان
تاش آزارند و بینند امتحان

The Soul attached to it the earthly body,
that they might hurt and suffer tribulation,

بی‌خبر کآزار این آزار اوست
آب این خم متصل با آب جوست

Not knowing that to hurt this is to hurt Him:
the water in this jar is joined with the water in the river.

ز آن تعلق کرد با جسمی اله
تا که گردد جمله عالم را پناه

God connected with a body,
in order that he might become a refuge for the whole world.

ناقه‌ی جسم ولی را بنده باش
تا شوی با روح صالح خواجه‌تاش

Be a slave to the camel, which is the saint's body
that you may become the fellow-servant of the Salih-spirit.

گفت صالح چون که کردید این حسد
بعد سه روز از خدا نقمت رسد

Salih said, "Inasmuch as you have shown this envy,
after three days the punishment will arrive from God.

بعد سه روز دگر از جان ستان
آفتی آید که دارد سه نشان

After three more days there will come from the Taker of life
a calamity that has three signs.

رنگ روی جمله تان گردد دگر
رنگ رنگ مختلف اندر نظر

The colour of all your faces will be changed,
colours different to look at.

روز اول رویتان چون زعفران
در دوم رو سرخ همچون ارغوان

On the first day your faces will be like saffron,
on the second your faces will be red like arghawan.

در سوم گردد همه روها سیاه
بعد از آن اندر رسد قهر اله

On the third, all your faces will become black:
after that, the vengeance of God will arrive.

گر نشان خواهید از من زین وعید
کره‌ی ناقه به سوی که دوید

If you desire from me the sign of this threatened chastisement,
the she-camel's foal has run towards the mountains:

گر توانیدش گرفتن چاره هست
ور نه خود مرغ امید از دام جست

If you can catch him, there is help;
else the bird of hope has surely escaped from the snare."

کس نتانست اندر آن کره رسید
رفت در کهسارها شد ناپدید

None was able to overtake the foal:
he went into the mountains and vanished.

گفت دیدید آن قضا مبرم شده ست
صورت اومید را گردن زده ست

Salih said, "You see, the destiny has been ratified
and has beheaded the phantom of your hope."

کره‌ی ناقه چه باشد خاطرش
که بجا آرید ز احسان و برش

What is the she-camel's foal? His heart,
which you may bring back to its place by means of well-doing and piety.

گر بجا آید دلش رستید از آن
ور نه نومیدید و ساعد را گزان

If his heart comes back, you are saved from that (Divine punishment);
otherwise you are despairing and biting your fore-arms (in remorse).

چون شنیدند این وعید منکدر
چشم بنهادند و آن را منتظر

When they heard this dark threat,
they cast down their eyes and waited for it.

روز اول روی خود دیدند زرد
می‌زدند از ناامیدی آه سرد

On the first day they saw their faces yellow:
from despair they were sighing heavily.

سرخ شد روی همه روز دوم
نوبت اومید و توبه گشت گم

On the second day the faces of all became red:
the time for hope and repentance was lost.

شد سیه روز سوم روی همه
حکم صالح راست شد بی‌ملحمه

On the third day all their faces became black:
the prediction of Salih came true without dispute.

چون همه در ناامیدی سر زدند
همچو مرغان در دو زانو آمدند

When they all were cast away in despair,
they fell on their knees, like camels.

در نبی آورد جبریل امین
شرح این زانو زدن را جاثمین

Gabriel, the trusted, brought in the Qur'an
the description of this kneeling, *jathimin*.

زانو آن دم زن که تعلیمت کنند
وز چنین زانو زدن بیمت کنند

Kneel at the time when they are teaching you
and bidding you dread such a kneeling as this.

منتظر گشتند زخم قهر را
قهر آمد نیست کرد آن شهر را

They were waiting for the stroke of vengeance:
the vengeance came and annihilated this town.

صالح از خلوت به سوی شهر رفت
شهر دید اندر میان دود و تفت

Salih went from his solitude to the town:
he beheld the town amidst smoke and heat.

ناله از اجزای ایشان می‌شنید
نوحه پیدا نوحه گویان ناپدید

He heard wailing from their limbs:
the lamentation was plain, those who uttered it invisible.

ز استخوانهاشان شنید او ناله‌ها
اشك ریز از جانشان چون ژاله‌ها

He heard wailings from their bones:
tears of blood from their spirits, like hailstones.

صالح آن بشنید و گریه ساز کرد
نوحه بر نوحه گران آغاز کرد

Salih heard that and set to weeping:
he began to lament for them that made lamentation.

گفت ای قومی به باطل زیسته
وز شما من پیش حق بگریسته

He said, "O people that lived in vanity,
and on account of you I wept before God!

حق بگفته صبر کن بر جورشان
پندشان ده بس نماند از دورشان

God said, 'Have patience with their iniquity:
give them counsel, not much remains of their period.'

من بگفته پند شد بند از جفا
شیر پند از مهر جوشد وز صفا

I said Counsel is barred by ill-treatment:
the milk of counsel gushes forth from love and joy.

بس که کردید از جفا بر جای من
شیر پند افسرد در رگهای من

Much ill-treatment have they bestowed on me,
the milk of counsel is curdled in my veins.'

حق مرا گفته ترا لطفی دهم
بر سر آن زخمها مرهم نهم

God said to me, `I will give you a boon;
I will lay a plaster on those wounds.'

صاف کرده حق دلم را چون سما
روفته از خاطرم جور شما

God made my heart clear as the sky;
He swept your oppression out of my mind.

در نصیحت من شده بار دگر
گفته امثال و سخنها چون شکر

I went once more to admonition;
I spoke parables and words as sugar,

شیر تازه از شکر انگیخته
شیر و شهدی با سخن آمیخته

I produced fresh milk from the sugar;
I mingled milk and honey with my words.

در شما چون زهر گشته آن سخن
ز آن که زهرستان بدید از بیخ و بن

In you those words became like poison,
because you were filled with poison from the root and foundation

چون شوم غمگین که غم شد سر نگون
غم شما بودید ای قوم حرون

How should I be grieved that grief is overthrown?
You were grief, O obstinate people.

هیچ کس بر مرگ غم نوحه کند
ریش سر چون شد کسی مو بر کند

Does any one lament the death of grief?
Does any one tear out his hair when the sore on his head is removed?
"

رو به خود کرد و بگفت ای نوحه‌گر
نوحه‌ات را می‌نیرزد آن نفر

He turned to himself and said, " O mourner,
those folk are not worth your mourning."

کژ مخوان ای راست خواننده‌ی مبین
کیف آسی قل لقوم ظالمین

Recite correctly—do not regard my misquotation—
"*Say, how shall I be grieved for an unjust people?*"

باز اندر چشم و دل او گریه یافت
رحمتی بی‌علتی در وی بتافت

Again he felt a weeping in his eye and heart:
an uncaused compassion shone forth in him

قطره می‌بارید و حیران گشته بود
قطره‌ی بی‌علت از دریای جود

He was raining drops of water—and he had become distraught—
an uncaused drop from the Ocean of Bounty.

عقل او می‌گفت کین گریه ز چیست
بر چنان افسوسیان شاید گریست

His intellect was saying, "Why this weeping?
Ought one to weep for such scoffers?

بر چه می‌گریی بگو بر فعلشان
بر سپاه کینه توز بدنشان

Tell me, what are you weeping for? For their fraud?
For the host of their ill-shod hatreds?

بر دل تاریك پر زنگارشان
بر زبان زهر همچون مارشان

For their murky hearts full of rust?
For their venomous snake-like tongues?

بر دم و دندان سگسارانه‌شان
بر دهان و چشم کژدم خانه‌شان

For their dog-like (*sagsar*) breath and teeth?
For their mouths and eyes teeming with scorpions?

بر ستیز و تسخر و افسوسشان
شکر کن چون کرد حق محبوسشان

For their wrangling and sneering and scoffing?
Give thanks, since God has imprisoned them.

دستشان کژ پایشان کژ چشم کژ
مهرشان کژ صلح‌شان کژ خشم کژ

Their hands are perverse, their feet perverse, their eyes perverse,
their love perverse, their peace perverse, their anger perverse."

از پی تقلید و معقولات نقل
پا نهاده بر جمال پیر عقل

For the sake of imitation and the standards of tradition, they set their feet (trampled) on the camels of Reason, the venerable guide.

پیر خر نی جمله گشته پیر خر
از ریای چشم و گوش همدگر

They were not eager for a guide (*pir-khar*): they all had become an old donkey (*pir khar*) from paying hypocritical observance to each other's eyes and ears.

از بهشت آورد یزدان بردگان
تا نمایدشان سقر پروردگان

God brought the worshippers from Paradise
that He might show unto them the nurslings of Hell-fire.

در معنی آن که مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ

On the meaning of "He let the two seas go to meet one another: between them is a barrier which they do not seek."

اهل نار و خلد را بین هم دکان
در میانشان بَرْزَخٌ لا یبغیان

Behold the people of the Fire and those of Paradise dwelling in the same shop, *between them is a barrier which they do not seek to cross.*

اهل نار و اهل نور آمیخته
در میانشان کوه قاف انگیخته

He has mixed the people of the Fire and the people of the Light:
between them He has reared the mountain of Qaf.

همچو در کان خاك و زر کرد اختلاط
در میانشان صد بیابان و رباط

He has mixed like earth and gold in the mine:
between them are a hundred deserts and caravanserays.

همچنان که عقد در در و شبه
مختلط چون میهمان یك شبه

Mixed even as pearls and jet beads in the necklace,
like guests of a single night.

بحر را نیمیش شیرین چون شکر
طعم شیرین رنگ روشن چون قمر

One half of the sea is sweet like sugar:
the taste sweet, the colour bright as the moon.

نیم دیگر تلخ همچون زهر مار
طعم تلخ و رنگ مظلم قیر وار

2575 The other half is bitter as snake's venom:
the taste bitter and the colour dark as pitch.

هر دو بر هم می‌زنند از تحت و اوج
بر مثال آب دریا موج موج

Both dash against one another, from beneath and from the top,
wave on wave like the water of the sea.

صورت بر هم زدن از جسم تنگ
اختلاط جانها در صلح و جنگ

The appearance of collision, from the narrow body,
is the spirits' being intermingled in peace or war.

موجهای صلح بر هم می‌زند
کینه‌ها از سینه‌ها بر می‌کند

The waves of peace dash against each other
and root up hatreds from breasts

موجهای جنگ بر شکل دگر
مهرها را می‌کند زیر و زبر

In other form do the waves of war
turn loves upside down.

مهر تلخان را به شیرین می‌کشد
ز آن که اصل مهرها باشد رشد

2580 Love is drawing the bitter ones to the sweet,
because the foundation of loves is righteousness.

قهر شیرین را به تلخی می‌برد
تلخ با شیرین کجا اندر خورد

Wrath is carrying away the sweet one to bitterness:
how should the bitter sort with the sweet?

تلخ و شیرین زین نظر ناید پدید
از دریچه‌ی عاقبت دانند دید

The bitter and the sweet are not visible to this sight,
they can be seen through the window of the latter end.

چشم آخر بین تواند دید راست
چشم آخر بین غرور است و خطاست

The eye that sees the end (*akhir*) can see truly;
the eye that sees the stable (*akhur*) is delusion and error.

ای بسا شیرین که چون شکر بود
لیك زهر اندر شکر مضمر بود

Oh, many the one that is sweet as sugar,
but poison is concealed in the sugar.

آن که زیرکتر به بو بشناسدش
و آن دگر چون بر لب و دندان زدش

2585 He that is more sagacious will know it by the smell;
another when it touches his lips and teeth:

پس لبش ردش کند پیش از گلو
گر چه نعره می‌زند شیطان کلوا

Then his lips will reject it before his throat,
although the Devil is shouting, "Eat!"

و آن دگر را در گلو پیدا کند
و آن دگر را در بدن رسوا کند

And to another it will declare in his throat,
while to another it will unmask in his body;

و آن دگر را در حدث سوزش دهد
ذوق آن زخم جگر دوزش دهد

And to another it will give burning pain in evacuation:
its outgoing will give him instruction as to its incoming:

و آن دگر را بعد ایام و شهور
و آن دگر را بعد مرگ از قعر گور

And to another after days and months;
and to another after death, from the depth of the grave;

ور دهندش مهلت اندر قعر گور
لا بد آن پیدا شود یوم النشور

2590 And if he be given a respite in the depth of the grave,
it will inevitably become manifest on the Day of Resurrection.

هر نبات و شکری را در جهان
مهلتی پیداست از دور زمان

Every piece of candy and sugar in the world manifestly
has a period granted to it from the revolution of Time.

سالها باید که اندر آفتاب
لعل یابد رنگ و رخشانی و تاب

Years are needed in order that the ruby in the sun
may obtain tint and splendour and brilliance.

باز تره در دو ماه اندر رسد
باز تا سالی گل احمر رسد

Vegetables, again, reach maturity in two months,
while the red rose comes to perfection in a year.

بهر این فرمود حق عز و جل
سوره الانعام در ذکر اجل

For this reason the Almighty and Glorious God in the *Suratu'l-An'am*
has made mention of an appointed term (*ajal*).

این شنیدی مو به مویت گوش باد
آب حیوان است خوردی نوش باد

You have heard this: may the whole of you, hair by hair, be an ear!
It is the Water of Life: you have drunk, may it do you good!

آب حیوان خوان مخوان این را سخن
روح نو بین در تن حرف کهن

Call it the Water of Life, call it not a discourse:
behold the new spirit in the body of the old letter!

نکته‌ی دیگر تو بشنو ای رفیق
همچو جان او سخت پیدا و دقیق

My friend, listen to another saying,
like the soul, very clear and abstruse:

در مقامی هست هم این زهر مار
از تصاریف خدایی خوش گوار

In a certain place, through Divine dispositions
even this poison and snake is digestible.

در مقامی زهر و در جایی دوا
در مقامی کفر و در جایی روا

In one place poison and in one place medicine,
in one place infidelity and in one place approved.

گر چه آن جا او گزند جان بود
چون بدین جا در رسد درمان بود

Although *there* it is injurious to the soul,
when it arrives here it becomes a remedy.

آب در غوره ترش باشد و لیك
چون به انگوری رسد شیرین و نیك

In the young grape (*ghura*) the juice is sour, but it is sweet and good
when the *ghura* comes to be a ripe grape (*angur*).

باز در خم او شود تلخ و حرام
در مقام سرکگی نعم الادام

Again in the wine-jar it becomes bitter and unlawful,
in the state of vinegar how excellent it is as a seasoning!

در معنی آن که آن چه ولی کند مرید را نشاید گستاخی کردن و همان فعل کردن که حلوا طبیب را زیان ندارد اما بیمار را زیان دارد و سرما و برف انگور را زیان ندارد اما غوره را زیان دارد که در راهست که لِيَغْفِرَ لَكَ اللّٰهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ

Concerning the impropriety of the murid's presuming to do the same things as are done by the wali, inasmuch as sweetmeat does no harm to the physician, but is harmful to the sick, and frost and snow do no harm to the ripe grape, but are injurious to the young fruit; for he is on the way, for he has not become: "That God may forgive you your former and latter sins."

گر ولی زهری خورد نوشی شود
ور خورد طالب سیه هوشی شود

If the saint drinks a poison it becomes an antidote,
but if the seeker drinks it, his mind is darkened.

رب هَبْ لِي از سلیمان آمده ست
که مده غیر مرا این ملك و دست

From Solomon have come the words, "*O Lord, give me a kingdom,*"
that is, " do not give this kingdom and power to any but me.

تو مکن با غیر من این لطف و جود
این حسد را ماند اما آن نبود

Do not bestow this grace and bounty on any but me."
This looks like envy, but it was not that.

نکته‌ی لا يَنْبَغِي می‌خوان به جان
سر مِنْ بَعْدِي ز بخل او مدان

Read with your soul the mystery of "*it behoves not,*"
do not deem the inward meaning of "*after me*" from his avarice.

بلکه اندر ملك دید او صد خطر
مو به مو ملك جهان بد بیم سر

No, but in sovereignty he saw a hundred dangers:
the kingdom of this world was, hair by hair, fear for one’s head.

بیم سر با بیم سر با بیم دین
امتحانی نیست ما را مثل این

Fear for head with fear for heart with fear for religion—
there is no trial for us like this.

پس سلیمان همتی باید که او
بگذرد زین صد هزاران رنگ و بو

Therefore one must possess the high aspiration of a Solomon
in order to escape from these myriads of colours and perfumes.

با چنان قوت که او را بود هم
موج آن ملکش فرومی‌بست دم

Even with such strength as he had,
the waves of that kingdom were stifling his breath.

چون بر او بنشست زین اندوه گرد
بر همه شاهان عالم رحم کرد

Since dust settled on him from this sorrow,
he had compassion for all the kings of the world.

شد شفیع و گفت این ملك و لوا
با کمالی ده که دادی مر مرا

Hence he interceded and said, “ Give this kingdom
with the perfection which You have given to me.

هر که را بدهی و بکنی آن کرم
او سلیمان است و آن کس هم منم

To whomever You will give, and You will confer that bounty,
he is Solomon, and I also am he.

او نباشد بعدی او باشد معی
خود معی چه بود منم بی‌مدعی

He is not ‘*after me,*’ he is with me.
What of ‘with me,’ indeed? I am without rival.”

شرح این فرض است گفتن لیك من
باز می‌گردم به قصه‌ی مرد و زن

It is my duty to explain this,
but I will return to the story of the man and wife.

مخلص ماجرای عرب و جفت او

The moral of the altercation of the Arab and his wife

ماجرای مرد و زن را مخلصی
باز می‌جوید درون مخلصی

The heart of one who is sincere is seeking a moral
for the altercation of the man and wife.

ماجرای مرد و زن افتاد نقل
آن مثال نفس خود می‌دان و عقل

The altercation of the man and wife has been related:
know that it is a parable of your own nafs and reason.

این زن و مردی که نفس است و خرد
نیك بایسته ست بهر نیك و بد

This man and wife, which are the flesh and the reason,
are very necessary for good and evil;

وین دو بایسته در این خاکی سرا
روز و شب در جنگ و اندر ماجرا

And this necessary pair in this house of earth
is in strife and altercation day and night.

زن همی‌خواهد هویج خانگاه
یعنی آب رو و نان و خوان و جاه

The wife is craving requisites for the household, that is to say,
reputation and bread and deicacies and rank.

نفس همچون زن پی چاره‌گری
گاه خاکی گاه جوید سروری

Like the wife, the flesh, in order to contrive the means,
is at one time seeking humility and at another time to domination.

عقل خود زین فکرها آگاه نیست
در دماغش جز غم الله نیست

The reason is really unconscious of these thoughts:
in its brain is nothing but love of God.

گر چه سر قصه این دانه ست و دام صورت قصه شنو اکنون تمام	Although the inner meaning of the tale is this bait and trap, listen now to the outward form of the tale in its entirety.
گر بیان معنوی کافی شدی خلق عالم عاطل و باطل بدی	If the spiritual explanation were sufficient, the creation of the world would have been vain and idle.
گر محبت فکرت و معنیستی صورت روزه و نمازت نیستی	If love were thought and reality, the form of your fasting and prayer would be non-existent.
هدیه‌های دوستان با همدیگر نیست اندر دوستی الا صور	The gifts of lovers to one another are, in respect of love, naught but forms;
تا گواهی داده باشد هدیه‌ها بر محبتهای مضمر در خفا	That the gifts may have borne testimony to feelings of love which are concealed in secrecy,
ز آن که احسانهای ظاهر شاهدند بر محبتهای سر ای ارجمند	Because outward acts of kindness bear witness to feelings of love in the heart, O dear friend
شاهدت گه راست باشد گه دروغ مست گاهی از می و گاهی ز دوغ	Your witness is sometimes true, sometimes false, sometimes drunken with wine, sometimes with sour curds.
دوغ خورده مستیی پیدا کند های و هوی و سر گرانیها کند	He that has drunk sour curds makes a show of intoxication, shouts ecstatically, and behaves like one whose head is heavy:
آن مرایی در صیام و در صلاست تا گمان آید که او مست ولاست	That hypocrite is in fasting and praying, in order that it may be supposed that he is drunk with devotion.
حاصل افعال برونی دیگر است تا نشان باشد بر آن چه مضمر است	In short, external acts are different from internal feelings, and their purpose is to indicate that which is hidden.
یا رب آن تمییز ده ما را به خواست تا شناسیم آن نشان کژ ز راست	O Lord, grant us according to our desire such discernment that we may know the false indication from the true.
حس را تمییز دانی چون شود آن که حس ینظر بنور الله بود	Do you know how the sense-perception becomes discerning? In this way, that the sense-perception should be seeing by the light of God.
ور اثر نبود سبب هم مظهر است همچو خویشی کز محبت مخبر است	And if there be no effect, the cause too makes manifest, as kinship gives information concerning love.
نبود آن که نور حقش شد امام مر اثر را یا سببها را غلام	When the light of God comes into the sensual, you will not be a slave to effect or cause
یا محبت در درون شعله زند زفت گردد وز اثر فارغ کند	So that Love will throw a spark within, wax mighty, and make independent of effect.
حاجتش نبود پی اعلام مهر چون محبت نور خود زد بر سپهر	He has no need for the signs of love, since Love has shot its radiance over the sky.
هست تفصیلات تا گردد تمام این سخن لیکن بجو تو و السلام	There are detailed explanations in order to complete this subject; but seek them, and farewell.
گر چه شد معنی در این صورت پدید صورت از معنی قریب است و بعید	And as for him that perceived the inner meaning in this outward form, the form is near to the meaning and far.

در دلالت همچو آب‌اند و درخت
چون به ماهیت روی دورند سخت

In regard to indication, they are like the sap and the tree;
when you turn to the essence, they are very far.

ترك ماهیات و خاصیات گو
شرح کن احوال آن دو ماهرو

Take leave of quibbles and essential properties,
and relate what happened to those two with faces like the moon.

دل نهادن عرب بر التماس دل بر خویش و سوگند خوردن که در این تسلیم مرا حیلتی و امتحانی نیست

How the Arab set his heart on his beloved’s request and swore that in thus submitting he had no trickery and making trial.

مرد گفت اکنون گذشتم از خلاف
حکم داری تیغ بر کش از غلاف

The man said, “Now I have ceased to oppose: you have authority:
draw the sword from the sheath.

هر چه گویی من ترا فرمان‌برم
در بد و نیك آمد آن ننگرم

Whatever you bid me do, I will obey:
I will not consider the bad or good result of it.

در وجود تو شوم من منعدم
چون محبم حب یعمی و یصم

I will become non-existent in your existence, because I am your lover:
love makes blind and deaf.”

گفت زن آهنگ برم می‌کنی
یا به حیلت کشف سرم می‌کنی

The wife said, “Oh, I wonder if you are my friend,
or whether you are discovering my secret by trickery?”

گفت و الله عالم السر الخفی
کافرید از خاك آدم را صفی

He said, by God who knows the thought most deeply hid,
who out of dust created Adam pure,

دو سه گز قالب که دادش وانمود
هر چه در الواح و در ارواح بود

Who, in the body three cubits long which He gave him,
displayed everything that was contained in the tablets and the spirits.

تا ابد هر چه بود او پیش پیش
درس کرد از علم الاسماء خویش

Through his *He taught him the Names* he at the very first gave instruction
concerning everything that shall come to pass unto everlasting,

تا ملك بی‌خود شد از تدریس او
قدس دیگر یافت از تقدیس او

So that the angels became beside themselves at his teaching,
and gained from his glorification a holiness other

آن گشادی‌شان کز آدم رو نمود
در گشاد آسمانهاشان نبود

The revelation that appeared to them from Adam
was not in the amplitude of their heavens.

در فراخی عرصه‌ی آن پاك جان
تنگ آمد عرصه‌ی هفت آسمان

In comparison with the spaciousness of the range of that pure spirit,
the expanse of the seven heavens became narrow.

گفت پیغمبر که حق فرموده است
من نگنجم هیچ در بالا و پست

The Prophet said that God has said,
‘I am not contained in the jar of “high” and “low”;

در زمین و آسمان و عرش نیز
من نگنجم این یقین دان ای عزیز

I am not contained in earth or heaven or even in the empyrean—
know this for certain, O noble one;

در دل مومن بگنجم ای عجب
گر مرا جویی در آن دلها طلب

I am contained in the true believer’s heart: oh, how wonderful!
If you seek Me, search in those hearts.’

گفت ادخل فی عبادي تلتقي
جنة من رؤيتي يا متقي

He said, ‘*Enter among My servants*,
you will meet with a Paradise of vision of Me, O God-fearing one.’

عرش با آن نور با پهنای خویش
چون بدید آن را برفت از جای خویش

The empyrean, notwithstanding its wide light,
when it beheld that, was confounded.

خود بزرگی عرش باشد بس مدید
لیك صورت کیست چون معنی رسید

Truly, the magnitude of the empyrean is very great,
but who is form when reality has arrived?

هر ملك می‌گفت ما را پیش از این
الفتی می‌بود بر گرد زمین

Then the angels were saying, before this
we had a friendship on the dust of the earth.

تخم خدمت بر زمین می‌کاشتیم
ز آن تعلق ما عجب می‌داشتیم

On the earth we were sowing the seed of service:
we were marvelling at that connection,

کاین تعلق چیست با این خاکمان
چون سرشت ما بده ست از آسمان

Marvelling what connection we had with that dust,
inasmuch as our nature is of heaven.

الف ما انوار با ظلمات چیست
چون تواند نور با ظلمات زیست

Why friendship in us, who are light, with darkness?
How can light live with darkness?

آدما آن الف از بوی تو بود
ز آن که جسمت را زمین بد تار و پود

O Adam, that friendship was owing to the scent of you,
because earth was the woof and warp of your body.

جسم خاکت را از اینجا بافتند
نور پاکت را در اینجا یافتند

From this place your earthly body was woven,
in this place your pure light was found.

این که جان ما ز روحت یافته ست
پیش پیش از خاك آن می‌تافته ست

This, that our souls have obtained from your spirit
formerly shone from the dust.

در زمین بودیم و غافل از زمین
غافل از گنجی که در وی بد دفین

We were in the earth, and heedless of the earth,
heedless of the treasure that lay buried there.

چون سفر فرمود ما را ز آن مقام
تلخ شد ما را از آن تحویل کام

When He bade us journey from that place of abode
our palates were soured by the change,

تا که حجتها همی‌گفتیم ما
که بجای ما کی آید ای خدا

So that we were arguing,
'O God, who will come in our stead?

نور این تسبیح و این تهلیل را
می‌فروشی بهر قال و قیل را

Will You sell the splendour of the praise
with which we glorify and magnify You for babble and chatter?'

حکم حق گسترد بهر ما بساط
که بگویید از طریق انبساط

The decree of God spread for us the carpet,
'Speak ye, in the way of boldness

هر چه آید بر زبانتان بی‌حذر
همچو طفلان یگانه با پدر

Without fear, whatever comes upon your tongues,
like an only child with its father?

ز آن که این دمها چه گر نالایق است
رحمت من بر غضب هم سابق است

For what if these words are unseemly?
My mercy likewise is prior to My wrath.

از پی اظهار این سبق ای ملك
در تو بنهم داعیه‌ی اشکال و شك

In order to manifest this priority, O angel,
I will put in you incitement to perplexity and doubt,

تا بگویی و نگیرم بر تو من
منکر حلمم نیارد دم زدن

That you may speak and I not take offence at you,
none who denies My clemency may dare to utter a word.

صد پدر صد مادر اندر حلم ما
هر نفس زاید در افتد در فنا

Within My clemency a hundred fathers and a hundred mothers
at every moment are born and vanish.

حلم ایشان کف بحر حلم ماست
کف رود آید ولی دریا به جاست

Their clemency is the foam of the sea of My clemency:
the foam comes and goes, but the sea is there.'

خود چه گویم پیش آن در این صدف
نیست الا کف کف کف کف

What indeed shall I say? Compared with that pearl this oyster-shell
is naught but the foam of the foam of the foam of foam.

حق آن کف حق آن دریای صاف
که امتحانی نیست این گفت و نه لاف

By the truth of that foam, by the truth of that pure sea,
that these words are not trial of you and are not vain

از سر مهر و صفاء است و خضوع
حق آن کس که بدو دارم رجوع

They are from love and sincerity and humbleness,
by the truth of that One to whom I turn.

گر به پیشت امتحان است این هوس
امتحان را امتحان کن یك نفس

If this affection seems to you a trial,
for one moment put the trial to the test.

سر مپوشان تا پدید آید سرم
امر کن تو هر چه بر وی قادرم

Do not hide your secret, in order that mine may be revealed:
command anything that I am able to do.

دل مپوشان تا پدید آید دلم
تا قبول آرم هر آن چه قابلم

Do not hide your heart, in order that mine may be revealed
and that I may accept whatever I am capable of.

چون کنم در دست من چه چاره است
در نگر تا جان من چه کاره است

How shall I do? What remedy is in my power?
Look what a plight my soul is in."

تعیین کردن زن طریق طلب روزی کدخدای خود را و قبول کردن او

How the wife specified to her husband the way to earn daily bread and how he accepted.

گفت زن یك آفتابی تافته ست
عالمی زو روشنایی یافته ست

The wife said, "A sun has shone forth,
a world has received light from him

نایب رحمان خلیفه‌ی کردگار
شهر بغداد است از وی چون بهار

The Vicar of the Merciful, the Khalifa of the Creator:
through him the city of Baghdad is as the season of spring.

گر بپیوندی بدان شه شه شوی
سوی هر ادبار تا کی می‌روی

If you gain access to that King, you will become a king:
how long will you go after every misfortune? "

همنشینی مقبلان چون کیمیاست
چون نظرشان کیمیایی خود کجاست

Companionship with the fortunate is like the Elixir:
indeed, how is an Elixir like their looks?

چشم احمد بر ابو بکری زده
او ز یك تصدیق صدیق آمده

The eye of Ahmad was cast upon an Abu Bakr:
he by a single act of faith became a Siddiq.

گفت من شه را پذیرا چون شوم
بی‌بهانه سوی او من چون روم

Said the husband, "How should I go to meet the King?
How should I go to him without a pretext?

نسبتی باید مرا یا حیلتی
هیچ پیشه راست شد بی‌آلتی

I must have some reference or device:
is any handicraft right without tools?

همچو آن مجنون که بشنید از یکی
که مرض آمد به لیلی اندکی

As the famous Majnun, when he heard from some one
that Layla was a little unwell,

گفت آوه بی‌بهانه چون روم
ور بمانم از عیادت چون شوم

Cried, 'Ah, how shall I go without a pretext?
And if I fail to visit her when she is ill, how shall I be!

ليتني كنت طبيبا حاذقا
كنت أمشي نحو ليلی سابقا

Would that I were a skilled physician!
I would have gone on foot to Layla first of all.'

قل تعالوا گفت حق ما را بدان
تا بود شرم اشکنی ما را نشان

God said to us, '*Say, Come ye*,' in order to signify to us
the vanquishing our feeling of shame.

شب پران را گر نظر و آلت بدی
روزشان جولان و خوش حالت بدی

If bats had sight and means,
they would fly about and enjoy themselves by day."

گفت چون شاه کرم میدان رود
عین هر بی‌آلتی آلت شود

The wife said, "When the gracious King goes into the field (*maydan*),
the essence of every lack of means becomes a means,

ز آن که آلت دعوی است و هستی است
کار در بی‌آلتی و پستی است

Because the means is pretension and self-existence:
the matter lies in lack of means and non-existence."

گفت کی بی‌آلتی سودا کنم
تا نه من بی‌آلتی پیدا کنم

"How," said he, "should I do business without means,
unless I make it manifest that I have no means?

پس گواهی بایدم بر مفلسی
تا شهم رحمی کند یا مونسی

Therefore I must have proof of my lack of means,
that he may pity me.

تو گواهی غیر گفت‌وگو و رنگ
وانما تا رحم آرد شاه شنگ

Produce some proof besides talk and show,
so that the beauteous King may take pity,

کاین گواهی که ز گفت و رنگ بد
نزد آن قاضی القضاة آن جرح شد

For the testimony that consisted of talk and show
was invalidated before that Supreme Judge.

صدق می‌خواهد گواه حال او
تا بتابد نور او بی‌قال او

He requires truth as witness to his state,
so that his light shall shine forth without any words of his."

هدیه بردن عرب سبوی آب باران از میان بادیه سوی بغداد به نزد خلیفه بر پنداشت آن که آن جا هم قحط آب است

How the Arab carried a jug of rain-water from the midst of the desert as a gift to the Commander of the Faithful at Baghdad, in the belief that in that town also there was a scarcity of water.

گفت زن صدق آن بود کز بود خویش
پاك برخیزی تو از مجهود خویش

The wife said, " When people with all their might
rise up entirely purged of self-existence--that is veracity.

آب باران است ما را در سبو
ملکت و سرمایه و اسباب تو

We have the rain-water in the jug:
it is your property and capital and means.

این سبوی آب را بردار و رو
هدیه ساز و پیش شاهنشاه شو

Take this jug of water and depart,
make it a gift and go into the presence of the King of kings.

گو که ما را غیر این اسباب نیست
در مفازه هیچ به زین آب نیست

Say, 'We have no means except this:
in the desert there is nothing better than this water.'

گر خزینه‌ش پر متاع فاخر است
این چنین آبش نباشد نادر است

If his treasury is full of gold and jewels,
he does not get water like this: it is rare."

چیست آن کوزه تن محصور ما
اندر او آب حواس شور ما

What is that jug? Our confined body:
within it is the briny water of our senses.

ای خداوند این خم و کوزه‌ی مرا
در پذیر از فضل الله اشتری

O Lord, accept this jar and jug of mine by the grace of "*God has purchased (from the believers their lives and wealth in return for Paradise).*"

کوزه‌ای با پنج لوله‌ی پنج حس
پاك دار این آب را از هر نجس

A jug with five spouts, the five senses:
keep this water pure from every filth,

تا شود زین کوزه منفذ سوی بحر
تا بگیرد کوزه‌ی من خوی بحر

That there may be from this jug a passage to the sea,
and that my jug may assume the nature of the sea,

تا چو هدیه پیش سلطانش بری
پاك بیند باشدش شه مشتری

So that when you carry it as a gift to the King,
the King may find it pure and be its purchaser;

بی‌نهایت گردد آبش بعد از آن
پر شود از کوزه‌ی من صد جهان

After that, its water will become without end:
a hundred worlds will be filled from my jug.

لوله‌ها بر بند و پر دارش ز خم
گفت غضوا عن هوا ابصارکم

Stop up its spouts and keep it filled from the jar:
God said, "*Close your eyes to vain desire.*"

ریش او پر باد کاین هدیه کراست
لایق چون او شهی این است راست

His beard was full of wind: "Who has such a gift as this?
This, truly, is worthy of a King like him."

زن نمی‌دانست کانجا بر گذر
هست جاری دجله‌ی همچون شکر

The wife did not know that in that place on the thoroughfare
there is the great stream sweet as sugar,

در میان شهر چون دریا روان
پر ز کشتیها و شست ماهیان

Flowing like a sea through the city,
full of boats and fishing-nets.

رو بر سلطان و کار و بار بین
حس تَجْرِي تَحْتَهَا الأنهار بین

Go to the Sultan and behold this pomp and state! Behold the senses of those
for whom God has prepared gardens *beneath which the rivers flow!*

این چنین حسها و ادراکات ما
قطره‌ای باشد در آن نهر صفا

Our senses and perceptions, such as they are,
are a single drop in those rivers.

در نمد دوختن زن عرب سبوی آب باران را و مهر نهادن بر وی از غایت اعتقاد عرب

How the Arab's wife sewed the jug of rain-water in a felt cloth and put a seal on it because of the Arab's utter conviction.

مرد گفت آری سبو را سر ببند
هین که این هدیه ست ما را سودمند

"Yes," said the husband, "stop up the mouth of the jug.
Take care, for this is a gift that will bring us profit.

در نمد در دوز تو این کوزه را
تا گشاید شه به هدیه روزه را

Sew this jug in felt,
that the King may break his fast with our gift,

کاین چنین اندر همه آفاق نیست
جز رحیق و مایه‌ی اذواق نیست

For there is no like this in the entire world:
no water is as pure as this."

ز آن که ایشان ز آبهای تلخ و شور
دایما پر علت‌اند و نیم کور

Because they are always full of infirmity
and half-blind from bitter and briny waters.

مرغ کآب شور باشد مسکنش
او چه داند جای آب روشنش

The bird whose dwelling-place is the briny water,
how should it know where to find in it the clear water?

این که اندر چشمه‌ی شور است جات
تو چه دانی شط و جیحون و فرات

O you whose abode is in the briny spring,
how should you know the Shatt and the Jayhun and the Euphrates?

ای تو نارسته از این فانی رباط
تو چه دانی محو و سکر و انبساط

O you who have not escaped from this fleeting caravanseray
how should you know "self-extinction"and "intoxication" and "expansion"?

ور بدانی نقلت از اب وز جد است
پیش تو این نامها چون ابجد است

And if you know, it is handed down to you from father and grandfather:
to you these names are like *abjad*.

ابجد و هوز چه فاش است و پدید
بر همه طفلان و معنی بس بعید

How plain and evident to all children are *abjad* and *hawwaz,*
and the real meaning is far away.

پس سبو برداشت آن مرد عرب
در سفر شد می‌کشیدش روز و شب

Then the Arab man took up the jug and set out to journey,
carrying it along day and night.

بر سبو لرزان بد از آفات دهر
هم کشیدش از بیابان تا به شهر

He was trembling for the jug, in fear of Fortune's mischief:
all the same, he conveyed it from the desert to the city.

زن مصلا باز کرده از نیاز
رب سلم ورد کرده در نماز

His wife unrolled the prayer-rug in supplication;
she made *Rabbi sallim* her litany in prayer,

که نگه دار آب ما را از خسان
یا رب آن گوهر بدان دریا رسان

Crying, "Keep our water safe from scoundrels!
O Lord, let that pearl arrive at that sea!

گر چه شویم آگه است و پر فن است
لیك گوهر را هزاران دشمن است

Although my husband is shrewd and artful,
yet the essence has thousands of enemies.

خود چه باشد گوهر آب کوثر است
قطره‌ای زین است کاصل گوهر است

Pearl indeed! "It is the water of Kawthar:
it is a drop of this that is the origin of the pearl."

از دعاهای زن و زاری او
وز غم مرد و گرانباری او

Through the prayers and lamentation of the wife, and through the husband's anxiety and his patience under the heavy burden,

سالم از دزدان و از آسیب سنگ
برد تا دار الخلافه بی‌درنگ

He bore it without delay, safe from robbers and unhurt by stones,
to the seat of the Caliphate.

دید درگاهی پر از انعامها
اهل حاجت گستریده دامها

He saw a bountiful Court;
the needy had spread their nets;

دم به دم هر سوی صاحب حاجتی
یافته ز آن در عطا و خلعتی

Everywhere, moment by moment, some petitioner
gained from that Court a donation and robe of honour:

بهر گبر و مومن و زیبا و زشت
همچو خورشید و مطر نی چون بهشت

It was like sun and rain, nay, like Paradise,
for infidel and true believer and good folk and bad.

دید قومی در نظر آراسته
قوم دیگر منتظر برخاسته

He beheld some people arrayed in the sight,
and others who had risen to their feet waiting.

خاص و عامه از سلیمان تا به مور
زنده گشته چون جهان از نفخ صور

High and low, from Solomon to the ant, they had become
quickened with life, like the world at the blast of the trumpet.

اهل صورت در جواهر بافته
اهل معنی بحر معنی یافته

The followers of Form were woven in essence;
the followers of Reality had found the Sea of Reality.

آن که بی‌همت چه با همت شده
و آن که با همت چه با نعمت شده

Those without aspiration—how aspiring had they become!
And those of high aspiration—to what felicity had they attained!

در بیان آن که چنان که گدا عاشق کرم است و عاشق کریم، کرم کریم هم عاشق گداست اگر گدا را صبر بیش بود کریم بر در او آید و اگر کریم را صبر بیش بود گدا بر در او آید اما صبر گدا کمال گداست و صبر کریم نقصان اوست

Showing that, as the beggar is in love with bounty and in love with the bountiful giver, so the bounty of the bountiful giver is in love with the beggar: if the beggar have the greater patience, the bountiful giver will come to his door; and if the bountiful giver have the greater patience, the beggar will come to his door; but the beggar's patience is a virtue in the beggar, while the patience of the bountiful giver is in him a defect.

بانگ می‌آمد که ای طالب بیا
جود محتاج گدایان چون گدا

A loud call was coming: "Come, O seeker!
Bounty is in need of beggars: like a beggar.

جود می‌جوید گدایان و ضعاف
همچو خوبان کاینه جویند صاف

Bounty is seeking the beggars and the poor,
just as fair ones who seek a clear mirror.

روی خوبان ز آینه زیبا شود
روی احسان از گدا پیدا شود

The face of the fair is made beautiful by the mirror;
the face of Beneficence is made visible by the beggar.

پس از این فرمود حق در و الضحی
بانگ کم زن ای محمد بر گدا

Therefore on this account God said in the Sura *Wa'd-Duha*
"O Mohammed, do not shout at the beggar."

چون گدا آیینه‌ی جود است هان
دم بود بر روی آیینه زیان

Inasmuch as the beggar is the mirror of Bounty, take care!
Breath is hurtful to the face of the mirror.

آن یکی جودش گدا آرد پدید
و آن دگر بخشد گدایان را مزید

In the one case, his bounty makes the beggar manifest,
while in the other case he, bestows on the beggars more.

پس گدایان آیت جود حق‌اند
و آن که با حقند جود مطلق‌اند

Beggars, then, are the mirror of God's bounty,
and they that are with God are the Absolute Bounty;

و آن که جز این دوست او خود مرده‌ای است
او بر این در نیست نقش پرده‌ای است

And every one except those two is truly a dead man:
he is not at this door; he is a picture on a curtain.

فرق میان آن که درویش است به خدا و تشنه‌ی خدا و میان آن که درویش است از خدا و تشنه‌ی غیر است

The difference between one that is poor for God and thirsting for Him and one that is poor of God and thirsting for what is other than He.

نقش درویش است او نی اهل نان
نقش سگ را تو مینداز استخوان

He is the picture of a dervish, he is not worthy of bread:
do not throw bread to the picture of a dog!

فقر لقمه دارد او نی فقر حق
پیش نقش مرده‌ای کم نه طبق

He wants a morsel of food, he does not want God:
do not set dishes before a lifeless picture!

ماهی خاکی بود درویش نان
شکل ماهی لیك از دریا رمان

The dervish that wants bread is a land-fish:
the form of a fish, but fleeing from the sea.

مرغ خانه ست او نه سیمرغ هوا
لوت نوشد او ننوشد از خدا

He is a domestic fowl, not the Simurgh of the air:
he swallows sweet morsels; he does not eat from God.

عاشق حق است او بهر نوال
نیست جانش عاشق حسن و جمال

He loves God for the sake of gain:
his soul is not in love with excellence and beauty.

گر توهم می‌کند او عشق ذات
ذات نبود وهم اسما و صفات

If he conceives that he is in love with the Essence,
conception of the names and attributes is not the Essence.

وهم مخلوق است و مولود آمده ست
حق نزاییده ست او لَمْ یولد است

Conception is begotten of qualities and definition:
God is not begotten, He is *lam yulad*.

عاشق تصویر و وهم خویشتن
کی بود از عاشقان ذو المنن

How should he that is in love with his own imagination and conception
be one of them that love the Lord of bounties?

عاشق آن وهم اگر صادق بود
آن مجاز او حقیقت کش شود

If the lover of that illusion be sincere,
that metaphor will lead him to the reality.

شرح می‌خواهد بیان این سخن
لیك می‌ترسم ز افهام کهن

The exposition of this saying demands a commentary,
but I am afraid of senile minds.

فهم‌های کهنه‌ی کوته نظر
صد خیال بد در آرد در فکر

Senile and short-sighted minds
bring a hundred evil fancies into their thoughts.

بر سماع راست هر کس چیر نیست
لقمه‌ی هر مرغکی انجیر نیست

Not every one is able to hear rightly:
the fig is not a morsel for every little bird,

خاصه مرغی مرده‌ای پوسیده‌ای
پر خیالی اعمیی بی‌دیده‌ای

Especially a bird that is dead, putrid;
a blind, eyeless filled with vain fancy.

نقش ماهی را چه دریا و چه خاك
رنگ هندو را چه صابون و چه زاك

To the picture of a fish what is the difference between sea and land?
To the colour of a Hindu what is the difference between soap and black vitriol?

نقش اگر غمگین نگاری بر ورق
او ندارد از غم و شادی سبق

If you depict the portrait on the paper as sorrowful,
it has no lesson of sorrow or joy.

صورتش غمگین و او فارغ از آن
صورتش خندان و او ز آن بی‌نشان

Its appearance is sorrowful, but it is free from that;
its appearance is smiling, but it has no impression of that.

وین غم و شادی که اندر دل خفی است
پیش آن شادی و غم جز نقش نیست

And this sorrow and joy which are delineated in the heart
are naught but a picture in comparison with that joy and sorrow

صورت خندان نقش از بهر تست
تا از آن صورت شود معنی درست

The picture's smiling appearance is for your sake, in order that
by means of that picture the reality may be established.

نقشهایی کاندر این حمامهاست
از برون جامه کن چون جامهاست

The pictures which are in these hot baths,
from outside the undressing-room, are like clothes.

تا برونی جامه‌ها بینی و بس
جامه بیرون کن در آ ای هم نفس

So long as you are outside, you see only the clothes:
put off your clothes and enter, O kindred spirit,

ز آن که با جامه درون سو راه نیست
تن ز جان جامه ز تن آگاه نیست

Because, *with* your clothes, there is no way inside:
the body is ignorant of the soul, the clothes of the body.

پیش آمدن نقیبان و دربانان خلیفه از بهر اکرام اعرابی و پذیرفتن هدیه‌ی او را

How the Caliph's officers and chamberlains came forward to pay their respects to the Bedouin and to receive his gift.

آن عرابی از بیابان بعید
بر در دار الخلافه چون رسید

When the Bedouin arrived from the remote desert
to the gate of the Caliph's palace,

پس نقیبان پیش او باز آمدند
بس گلاب لطف بر جیبش زدند

The court officers went to meet the Bedouin:
they sprinkled much rose-water of graciousness on his bosom.

حاجت او فهمشان شد بی‌مقال
کار ایشان بد عطا پیش از سؤال

Without speech they perceived what he wanted:
it was their practice to give before being asked.

پس بدو گفتند یا وجه العرب
از کجایی چونی از راه و تعب

Then they said to him, "O chief of the Arabs, where do you come from?
How are you after the journey and fatigue?"

گفت وجهم گر مرا وجهی دهید
بی‌وجوهم چون پس پشتم نهید

He said, "I am a chief, if you give me any countenance;
I am without means when you put me behind your backs.

ای که در روتان نشان مهتری
فرتان خوشتر ز زر جعفری

O you in whose faces are the marks of eminence,
O you whose splendour is more pleasing than the gold of Ja`far,

ای که یك دیدارتان دیدار ها
ای نثار دینتان دینار ها

O you, one sight of whom is sights,
O you at the sight of whom pieces of gold are scattered,

ای همه ینظر بنور الله شده
از بر حق بهر بخشش آمده

O you, all of whom have become seeing by the light of God,
who have come from God for the sake of munificence,

تا زنید آن کیمیاهای نظر
بر سر مسهای اشخاص بشر

That you may cast the elixir of your looks
upon the copper of human individuals,

من غریبم از بیابان آمدم
بر امید لطف سلطان آمدم

I am a stranger: I have come from the desert:
I have come in hope of the grace of the Sultan.

بوی لطف او بیابانها گرفت
ذره‌های ریگ هم جانها گرفت

The scent of his grace covered the deserts:
even the grains of sand were ensouled.

تا بدین جا بهر دینار آمدم
چون رسیدم مست دیدار آمدم

I came all the way to this place for the sake of dinars:
as soon as I arrived, I became drunk with sight."

بهر نان شخصی سوی نانوا دوید
داد جان چون حسن نانوا را بدید

A person ran to the baker for bread:
on seeing the beauty of the baker, he gave up the ghost.

بهر فرجه شد یکی تا گلستان
فرجه‌ی او شد جمال باغبان

A certain man went to the rose-garden to take his pleasure,
and found it in the beauty of the gardener,

همچو اعرابی که آب از چه کشید
آب حیوان از رخ یوسف چشید

Like the desert Arab who drew water from the well
and tasted the Water of Life from the face of Joseph

رفت موسی کاتش آرد او به دست
آتشی دید او که از آتش برست

Moses went to fetch fire:
he beheld such a Fire that he escaped from fire.

جست عیسی تا رهد از دشمنان
بردش آن جستن به چارم آسمان

Jesus sprang up, to escape from his enemies:
that spring carried him to the Fourth Heaven.

دام آدم خوشه‌ی گندم شده
تا وجودش خوشه‌ی مردم شده

The ear of wheat became a trap for Adam,
so that his existence became the wheat-ear of mankind.

باز آید سوی دام از بهر خور
ساعد شه یابد و اقبال و فر

The falcon comes to the snare for food:
it finds the fore-arm of the King and fortune and glory.

طفل شد مکتب پی کسب هنر
بر امید مرغ با لطف پدر

The child went to school to acquire knowledge,
in hope of its father's pretty bird;

پس ز مکتب آن یکی صدری شده
ماهگانه داده و بدری شده

Then, by school, that child rose to the top,
paid monthly fees, and became perfect.

آمده عباس حرب از بهر کین
بهر قمع احمد و استیز دین

Abbas had come to war for vengeance' sake,
for the purpose of subduing Ahmad and opposing the religion:

گشته دین را تا قیامت پشت و رو
در خلافت او و فرزندان او

He and his descendants in the Caliphate
became a back and front to the religion until the Resurrection.

من بر این در طالب چیز آمدم
صدر گشتم چون به دهلیز آمدم

"I came to this court in quest of wealth:
as soon as I entered the portico I became chief.

آب آوردم به تحفه بهر نان
بوی نانم برد تا صدر جنان

I brought water as a gift for the sake of bread:
hope of bread led me to the highest place in Paradise.

نان برون راند آدمی را از بهشت
نان مرا اندر بهشتی در سرشت

Bread drove an Adam forth from Paradise:
bread caused me to mix with those who belong to Paradise.

رستم از آب و ز نان همچون ملك
بی‌غرض گردم بر این در چون فلك

I have been freed, like the angels, from water and bread:
without object of desire I move round this court, like the sphere of heaven."

بی‌غرض نبود به گردش در جهان
غیر جسم و غیر جان عاشقان

Nothing in the world is without object in its movement
except the bodies and the souls of lovers.

در بیان آن که عاشق دنیا بر مثال عاشق دیواری است که بر او تاب آفتاب زند و جهد و جهاد نکرد تا فهم کند که آن تاب و رونق از دیوار نیست از قرص آفتاب است در آسمان چهارم لاجرم کلی دل بر دیوار نهاد چون پرتو آفتاب به آفتاب پیوست او محروم ماند ابدا وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ ما يَشْتَهُونَ

Showing that the lover of this world is like the lover of a wall on which the sunbeams strike, who makes no effort and exertion to perceive that the radiance and splendour do not proceed from the wall, but from the orb of the sun in the Fourth Heaven; consequently he sets his whole heart on the wall, and when the sunbeams rejoin the sun, he is left for ever in despair: " and a bar is placed between them and that which they desire."

عاشقان کل نه این عشاق جزو
ماند از کل آن که شد مشتاق جزو

The lovers of the Whole are not those who love the part:
he that longed for the part failed to attain unto the Whole.

چون که جزوی عاشق جزوی شود
زود معشوقش به کل خود رود

When a part falls in love with a part,
the object of its love soon goes to its own whole.

ریش گاو بنده‌ی غیر آمد او
غرقه شد کف در ضعیفی در زد او

He became the laughing-stock of another's slave:
he became drowning and clung to some one weak.

نیست حاکم تا کند تیمار او
کار خواجه‌ی خود کند یا کار او

He possesses no authority, that he should care for him:
shall he do his own master's business or his ?

مثل عرب إذا زنيت فازن بالحرة و إذا سرقت فاسرق الدرة

The Arabic proverb, "If you commit fornication; commit it with a free woman, and if you steal, steal a pearl."

فازن بالحرة پی این شد مثل
فاسرق الدرة بدین شد منتقل

Hence, "fornicate with a free woman," became proverbial;
"steal a pearl" were transferred to this.

بنده سوی خواجه شد او ماند زار
بوی گل شد سوی گل او ماند خار

The slave went away to his master: he was left in misery.
The scent of the rose went to the rose: he was left with the thorn.

او بمانده دور از مطلوب خویش
سعی ضایع رنج باطل پای ریش

He was left far from the object of his desire—
his labour lost, his toil useless, his foot wounded,

همچو صیادی که گیرد سایه‌ای
سایه کی گردد و را سرمایه‌ای

Like the hunter who catches a shadow—
how should the shadow become his property?

سایه‌ی مرغی گرفته مرد سخت
مرغ حیران گشته بر شاخ درخت

The man has grasped tightly the shadow of a bird;
the bird on the branch of the tree is fallen into amazement,

کاین مدمغ بر که می‌خندد عجب
اینت باطل اینت پوسیده سبب

"I wonder who this crack-brained fellow is laughing at.
Here's folly for you, here's a rotten cause!"

ور تو گویی جزو پیوسته‌ی کل است
خار می‌خور خار مقرون گل است

And if you say that the part is connected with the whole, eat thorns:
the thorn is connected with the rose.

جز ز يك رو نيست پيوسته به كل
ور نه خود باطل بدی بعث رسل

Except from one point of view, it is not connected with the whole:
otherwise, indeed, the mission of the prophets would be vain,

چون رسولان از پی پيوستن‌اند
پس چه پيوندندشان چون يك تن‌اند

Inasmuch as the prophets are in order to connect:
how, then, should they connect them when they are one body?

اين سخن پايان ندارد ای غلام
روز بی‌گه شد حكايت كن تمام

This discourse has no end.
O lad, the day is late: conclude the tale.

سپردن عرب هديه را يعنی سبو را به غلامان خليفه

How the Arab delivered the gift, that is, the jug to theCaliph's servants.

آن سبوی آب را در پيش داشت
تخم خدمت را در آن حضرت بكاشت

He presented the jug of water;
he sowed the seed of homage in that court.

گفت اين هديه بدان سلطان بريد
سايل شه را ز حاجت واخريد

"Bear this gift," said he, "to the Sultan;
redeem the King's suitor from indigence.

آب شيرين و سبوی سبز و نو
ز آب بارانی كه جمع آمد به گو

It is sweet water and a new green jug—
some of the rainwater that collected in the ditch."

خنده می‌آمد نقيبان را از آن
ليك پذرفتند آن را همچو جان

The officials smiled at that,
but they accepted it as life,

ز آن كه لطف شاه خوب با خبر
كرده بود اندر همه اركان اثر

Because the graciousness of the good and wise King
had made a mark on all the courtiers.

خوی شاهان در رعيت جا كند
چرخ اخضر خاك را خضرا كند

The disposition of kings settles in their subjects:
the green sky makes the earth verdant.

شه چو حوضی دان حشم چون لوله‌ها
آب از لوله روان در كوله‌ها

Regard the king as a reservoir with pipes in every direction,
and water running from all like hoppers.

چون كه آب جمله از حوضی است پاك
هر يكی آبی دهد خوش ذوقناك

When the water in all is from a pure reservoir,
every single one gives sweet water, pleasant to taste;

ور در آن حوض آب شور است و پليد
هر يكی لوله همان آرد پديد

But if the water in the reservoir is brackish and dirty,
every pipe brings the same to view,

ز آن كه پيوسته ست هر لوله به حوض
خوض كن در معنی اين حرف خوض

Because every pipe is connected with the reservoir.
Dive, dive into the meaning of these words.

لطف شاهنشاه جان بی‌وطن
چون اثر كرده ست اندر كل تن

How the imperial grace of the homeless Spirit
has produced effects on the whole body;

لطف عقل خوش نهاد خوش نسب
چون همه تن را در آرد در ادب

How the grace of Reason, which is of goodly nature, of goodly lineage,
brings the entire body into discipline;

عشق شنگ بی‌قرار بی‌سکون
چون در آرد کل تن را در جنون

How Love, saucy, uncontrolled, and restless,
throws the whole body into madness.

لطف آب بحر کاو چون کوثر است
سنگ ریزه‌ش جمله در و گوهر است

The purity of the water of the Sea that is like Kawthar,
its pebbles are pearls and gems.

هر هنر که استا بدان معروف شد
جان شاگردان بدان موصوف شد

For whatever science the master is renowned,
the souls of his pupils become endued with the same.

پیش استاد اصولی هم اصول
خواند آن شاگرد چست با حصول

With the master-theologian
the quick and industrious pupil reads theology.

پیش استاد فقیه آن فقه خوان
فقه خواند نی اصول اندر بیان

With the master-jurist the student of jurisprudence reads jurisprudence,
when he expounds it, not theology.

پیش استادی که او نحوی بود
جان شاگردش از او نحوی شود

Then the master who is a grammarian—
the soul of his pupil becomes imbued by him with grammar.

باز استادی که او محو ره است
جان شاگردش از او محو شه است

Again, the master who is absorbed in the Way—
because of him the soul of his pupil is absorbed in the King.

زین همه انواع دانش روز مرگ
دانش فقر است ساز راه و برگ

Of all these various kinds of knowledge, on the day of death
the equipment and provision for the road is the knowledge of poverty.

حکایت ماجرای نحوی و کشتیبان

The story of what passed between the grammarian and the boatman.

آن یکی نحوی به کشتی درنشست
رو به کشتیبان نهاد آن خود پرست

A certain grammarian embarked in a boat.
That self-conceited person turned to the boatman

گفت هیچ از نحو خواندی گفت لا
گفت نیم عمر تو شد در فنا

And said, "Have you ever studied grammar?" "No," he replied.
The other said, "Half your life is gone to naught."

دل شکسته گشت کشتیبان ز تاب
لیك آن دم کرد خامش از جواب

The boatman became heart-broken with grief,
but at the time he refrained from answering.

باد کشتی را به گردابی فگند
گفت کشتیبان به آن نحوی بلند

The wind cast the boat into a whirlpool:
the boatman spoke loud to the grammarian,

هیچ دانی آشنا کردن بگو
گفت نی ای خوش جواب خوب رو

"Tell me, do you know how to swim?" "No," said he,"
O fair-spoken good-looking man!"

گفت کل عمرت ای نحوی فناست
ز آن که کشتی غرق این گردابهاست

"O grammarian," said he, "your whole life is nothing,
because the boat is sinking in these whirlpools."

محو می‌باید نه نحو اینجا بدان
گر تو محوی بی‌خطر در آب ران

Know that here *mahw* (self-effacement) is needed, not *nahw* (grammar):
if you are mahw (dead to self), plunge into the sea without peril.

آب دریا مرده را بر سر نهد
ور بود زنده ز دریا کی رهد

The water of the sea places the dead one on its head;
but if he is living, how shall he escape from the sea?

چون بمردی تو ز اوصاف بشر
بحر اسرارت نهد بر فرق سر

Inasmuch as you have died to the attributes of the flesh,
the Sea of consciousness will place you on the crown of its head.

ای که خلقان را تو خر می‌خوانده‌ای
این زمان چون خر بر این یخ مانده‌ای

O you who halt called the people asses,
at this time you art left, like an ass, upon this ice.

گر تو علامه‌ی زمانی در جهان
نك فنای این جهان بین وین زمان

If in the world you art the most learned scholar of the time,
behold the passing-away of this world and this time!

مرد نحوی را از آن در دوختیم
تا شما را نحو محو آموختیم

We have stitched in the grammarian, that we might teach you
the grammar (*nahw*) of self-effacement (*mahw*).

فقه فقه و نحو نحو و صرف صرف
در کم آمد یابی ای یار شگرف

In self-loss, O venerated friend, you will find the jurisprudence of
jurisprudence, the grammar of grammar, and the accidence of accidence.

آن سبوی آب دانشهای ماست
و آن خلیفه دجله‌ی علم خداست

That jug of water is our different sorts of knowledge,
and the Caliph is the Tigris of God's knowledge.

ما سبوها پر به دجله می‌بریم
گر نه خر دانیم خود را ما خریم

We are carrying jugs full to the Tigris:
if we do not know ourselves to be asses, asses we are.

باری اعرابی بدان معذور بود
کو ز دجله بی‌خبر بود و ز رود

After all, the Bedouin was excusable,
for he was ignorant of the Tigris and of the river.

گر ز دجله با خبر بودی چو ما
او نبردی آن سبو را جا به جا

If he had been acquainted with the Tigris, as we are,
he would not have carried that jug from place to place;

بلکه از دجله چو واقف آمدی
آن سبو را بر سر سنگی زدی

No, had he been aware of the Tigris,
he would have dashed that jug against a stone.

قبول کردن خلیفه هدیه را و عطا فرمودن با کمال بی‌نیازی از آن هدیه و از آن سبو

How the Caliph accepted the gift and bestowed largesse, notwithstanding that he was entirely without need of the gift and the jug.

چون خلیفه دید و احوالش شنید
آن سبو را پر ز زر کرد و مزید

When the Caliph saw and heard his story,
he filled the jug with gold and added.

آن عرب را کرد از فاقه خلاص
داد بخششها و خلعتهای خاص

He delivered the Arab from penury;
he bestowed donations and special robes of honour,

کاین سبو پر زر به دست او دهید
چون که واگردد سوی دجله‌ش برید

Saying, "Give into his hand this jug full of gold.
When he returns, take him to the Tigris.

از ره خشك آمده ست و از سفر
از ره آبش بود نزدیکتر

He has come by way of the desert and by travelling:
it will be nearer for him by water."

چون به کشتی درنشست و دجله دید
سجده می‌کرد از حیا و می‌خمید

When he embarked in the boat and beheld the Tigris,
he was prostrating himself in shame and bowing,

کای عجب لطف این شه وهاب را
وین عجبتر کو ستد آن آب را

Saying, "Oh, wonderful is the kindness of that bounteous King,
and It is more wonderful that he took that water.

چون پذیرفت از من آن دریای جود
آن چنان نقد دغل را زود زود

How did that Sea of munificence so quickly accept from me
such spurious coin as this?"

کل عالم را سبو دان ای پسر
کاو بود از علم و خوبی تا به سر

Know, O son that everything in the universe is a jug
which is to the brim with wisdom and beauty.

قطره‌ای از دجله‌ی خوبی اوست
کان نمی‌گنجد ز پری زیر پوست

It is a drop of the Tigris of His beauty,
which because of its fullness is not contained under the skin.

گنج مخفی بد ز پری چاك کرد
خاك را تابان تر از افلاك کرد

It was a hidden treasure: because of its fullness it burst forth
and made the earth more shining than the heavens.

گنج مخفی بد ز پری جوش کرد
خاك را سلطان اطلس پوش کرد

It was a hidden treasure: because of its fullness it surged up
and made the earth a sultan robed in satin.

ور بدیدی شاخی از دجله‌ی خدا
آن سبو را او فنا کردی فنا

And if he had seen a branch of the Divine Tigris,
he would have destroyed that jug, destroyed it.

آن که دیدندش همیشه بی‌خودند
بی‌خودانه بر سبو سنگی زدند

They that saw it are always beside themselves:
like one beside himself, they hurled a stone at the jug.

ای ز غیرت بر سبو سنگی زده
و این سبو ز اشکست کاملتر شده

O you who from jealousy have hurled a stone at the jug,
while the jug has become more perfect through being shattered,

خم شکسته آب از او ناریخته
صد درستی زین شکست انگیخته

The jar is shattered, the water is not spilled from it:
from this shattering have arisen a hundred soundnesses.

جزو جزو خم به رقص است و به حال
عقل جزوی را نموده این محال

Every piece of the jar is in dance and ecstasy,
to the partial reason this seems absurd.

نی سبو پیدا در این حالت نه آب
خوش ببین و الله اعلم بالصواب

In this state neither the jug nor the water is manifest.
Consider well, and God knows best what is right.

چون در معنی زنی بازت کنند
پر فکرت زن که شهبازت کنند

When you knock at the door of Reality, it will be opened to you:
beat the pinion of thought, in order that you may be made a king-falcon.

پر فکرت شد گل آلود و گران
ز آن که گل خواری ترا گل شد چو نان

The pinion of your thought has become mud-stained and heavy
because you are a clay-eater: clay has become to you as bread.

نان گل است و گوشت کمتر خور از این
تا نمانی همچو گل اندر زمین

Bread and meat are clay: eat little of them,
that you may not remain in the earth, like clay.

چون گرسنه می‌شوی سگ می‌شوی
تند و بد پیوند و بد رگ می‌شوی

When you become hungry, you become a dog:
you become fierce and ill-tempered and ill-natured.

چون شدی تو سیر مرداری شدی
بی‌خبر بی‌پا چو دیواری شدی

When you have eaten your fill, you have become a carcass:
you have become devoid of understanding and without feet, like a wall.

پس دمی مردار و دیگر دم سگی
چون کنی در راه شیران خوش تگی

So at one time you are a carcass and at another time a dog:
how will you run well in the road of the lions?

آلت اشکار خود جز سگ مدان
کمترك انداز سگ را استخوان

Know that your only means of hunting is the dog:
throw bones to the dog but seldom,

ز آن که سگ چون سیر شد سرکش شود
کی سوی صید و شکار خوش دود

Because when the dog has eaten its fill, it becomes rebellious:
how should it run to the goodly chase and hunt?

آن عرب را بی‌نوایی می‌کشید
تا بدان درگاه و آن دولت رسید

Want of food was leading the Arab to that court,
and he found his fortune.

در حکایت گفته‌ایم احسان شاه
در حق آن بی‌نوای بی‌پناه

We have related in the story the kindness
shown by the King to that needy one who had no refuge.

هر چه گوید مرد عاشق بوی عشق
از دهانش می‌جهد در کوی عشق

Whatever the man in love speaks,
the scent of Love is springing from his mouth into the abode of Love.

گر بگوید فقه فقر آید همه
بوی فقر آید از آن خوش دمدمه

If he speak theology, it all turns to poverty: the scent of poverty
comes from that man of sweet and beguiling discourse.

ور بگوید کفر دارد بوی دین
ور به شك گوید شکش گردد یقین

And if he speaks infidelity, it has the scent of religion,
and if he speaks doubtfully, his doubt turns to certainty.

کف کژ کز بحر صدقی خاسته است
اصل صاف آن فرع را آراسته است

The perverse froth that has risen from a sea of sincerity
that turbid has been set out by the pure source.

آن کفش را صافی و محقوق دان
همچو دشنام لب معشوق دان

Know that its froth is pure and worthy:
know that it is like revilement from the lips of the beloved,

گشته آن دشنام نامطلوب او
خوش ز بهر عارض محبوب او

Whose unsought reproaches have become sweet
for the sake of her cheek which he desires.

گر بگوید کژ نماید راستی
ای کژی که راست را آراستی

If he speaks falsehood, it seems the truth.
O falsehood that would adorn the truth!

از شکر گر شکل نانی می‌پزی
طعم قند آید نه نان چون می‌مزی

If you cook of sugar in the form of a loaf of bread, it will taste of candy,
not of bread, while you are sucking it.

ور بیابد مومنی زرین وثن
کی هلد آن را برای هر شمن

If a true believer finds a golden idol,
how should he leave it for the sake of a worshipper?

بلکه گیرد اندر آتش افکند
صورت عاریتش را بشکند

No, he will take it and cast it into the fire:
he will break its borrowed form,

تا نماند بر ذهب شکل وثن
ز آن که صورت مانع است و راه زن

In order that the idol-shape may not remain on the gold,
because Form hinders and waylays.

ذات زرش ذات ربانیت است
نقش بت بر نقد زر عاریت است

The essence of its gold is the essence of Lordship:
the idol-stamp on the sterling gold is borrowed.

بهر کیکی تو گلیمی را مسوز
وز صداع هر مگس مگذار روز

Do not burn a blanket on account of a flea,
and do not let the day go on account of every gnat's headache.

بت پرستی چون بمانی در صور
صورتش بگذار و در معنی نگر

You are an idol-worshipper when you remain in forms:
leave its form and look at the reality.

مرد حجی همره حاجی طلب
خواه هندو خواه ترك و یا عرب

If you are a man for the Pilgrimage, seek a pilgrim companion,
whether he is a Hindu or a Turk or an Arab.

منگر اندر نقش و اندر رنگ او
بنگر اندر عزم و در آهنگ او

Do not look at his figure and colour,
look at his purpose and intention.

گر سیاه است او هم آهنگ تو است
تو سپیدش خوان که هم رنگ تو است

If he is black, he is in accord with you: call him white,
for his complexion is the same as yours.

این حکایت گفته شد زیر و زبر
همچو فکر عاشقان بی‌پا و سر

This story has been told up and down,
like the doings of lovers, without foot or head.

سر ندارد چون ز ازل بوده ست پیش
پا ندارد با ابد بوده ست خویش

It has no head, inasmuch as it existed before eternity;
it has no foot: it has been akin to everlastingness.

بلکه چون آب است هر قطره از آن
هم سر است و پا و هم بی‌هردوان

No, it is like water: every drop is both head and foot,
and at the same time without both.

حاش لله این حکایت نیست هین
نقد حال ما و تست این خوش ببین

This is not a story, mark you! God forbid!
This is the ready money of my state and yours. Consider well,

ز آن که صوفی با کر و با فر بود
هر چه آن ماضی است لا یذکر بود

Because the Sufi is grand and glorious:
whatever is past is not remembered.

هم عرب ما هم سبو ما هم ملك
جمله ما يُؤْفَكُ عَنْهُ مَنْ أفك

We are both the Arab and the jug and the King; we are all:
he that has been turned away from it shall be turned away.

عقل را شو دان و زن را نفس و طمع
این دو ظلمانی و منکر عقل شمع

Know that the husband is Reason, and the wife is greed and cupidity:
these two are dark and deniers; Reason is the candle.

بشنو اکنون اصل انکار از چه خاست
ز آن که کل را گونه گونه جزوهاست

Now hear the origin of their denial, from where it arose:
from the fact that the Whole has various parts.

جزو کل نی جزوها نسبت به کل
نی چو بوی گل که باشد جزو گل

The parts of the Whole are not parts in relation to the Whole—
not like the scent of the rose, which is a part of the rose.

لطف سبزه جزو لطف گل بود
بانگ قمری جزو آن بلبل بود

The beauty of green herbs is a part of the Rose's beauty,
the coo of the turtle-dove is a part of that Nightingale.

گر شوم مشغول اشکال و جواب
تشنگان را کی توانم داد آب

If I become occupied with a difficulty and the answer,
how shall I be able to give water to the thirsty?

گر تو اشکالی به کلی و حرج
صبر کن الصبر مفتاح الفرج

If you are wholly perplexed and in straits, have patience:
patience is the key to joy.

احتما کن احتما ز اندیشه‌ها
فکر شیر و گور و دلها بیشه‌ها

Abstain from thoughts, abstain: thought is the lion and the wild ass,
and hearts are the thickets.

احتماها بر دواها سرور است
ز آن که خاریدن فزونی گر است

Acts of abstinence are superior to medicines,
because scratching is an increase of the itch.

احتما اصل دوا آمد یقین
احتما کن قوت جان را ببین

Assuredly abstinence is the first principle of medicine:
abstain, and behold the strength of the spirit (jaan).

قابل این گفته‌ها شو گوش‌وار
تا که از زر سازمت من گوشوار

Receive these words, like the ear,
that I may make for you an earring of gold:

حلقه در گوش مه زرگر شوی
تا به ماه و تا ثریا بر شوی

You will become a ring in the ear of the Moon that works in gold;
you will ascend to the moon and the Pleiades.

اولا بشنو که خلق مختلف
مختلف جانند از یا تا الف

First, hear that the diverse created beings are spiritually different,
from *ya* (Y) to *alif* (A).

در حروف مختلف شور و شکی است
گر چه از یك رو ز سر تا پا یکی است

Amongst the various letters there is a confusion and uncertainty,
though from one point of view they are one from head to foot.

از یکی رو ضد و یك رو متحد
از یکی رو هزل و از یك روی جد

From one aspect they are opposites, and from one aspect they are unified;
from one aspect they are a joke, and from one aspect they are serious.

پس قیامت روز عرض اکبر است
عرض او خواهد که با زیب و فر است

Therefore the Resurrection is the day of the supreme inspection:
inspection is desired by him who is glorious and splendid.

هر که چون هندوی بد سودایی است
روز عرضش نوبت رسوایی است

Whoever is like a fraudulent Hindu,
for him the day of inspection is the time of exposure.

چون ندارد روی همچون آفتاب
او نخواهد جز شبی همچون نقاب

Inasmuch as he has not a face like the sun,
he desires nothing but night like a veil.

برگ یك گل چون ندارد خار او
شد بهاران دشمن اسرار او

Since his thorn has not a single rose-leaf,
spring is the enemy of his conscience,

و انکه سر تا پا گل است و سوسن است
پس بهار او را دو چشم روشن است

While to one that is roses and lilies from head to foot
spring is a pair of bright eyes.

خار بی‌معنی خزان خواهد خزان
تا زند پهلوی خود با گلستان

The unspiritual thorn wishes for autumn,
for autumn, in order that it may jostle with the rose-garden,

تا بپوشد حسن آن و ننگ این
تا نبینی رنگ آن و رنگ این

And that it may hide the beauty of that and the shame of this,
so that you may not see the colour of that and the colour of this.

پس خزان او را بهار است و حیات
یك نماید سنگ و یاقوت زکات

Therefore autumn is its spring and life;
the stone and the pure ruby appear one.

باغبان هم داند آن را در خزان
لیك دید یك به از دید جهان

The Gardener knows that even in autumn,
but the One's sight is better than the world's sight.

خود جهان آن یك کس است او ابله است
هر ستاره بر فلك جزو مه است

Truly that One Person is the world: he is unaware of evil.
The stars, every one, are all part of the Moon.

پس همی‌گویند هر نقش و نگار
مژده مژده نك همی‌آید بهار

Therefore every fair form and shape is crying,
"Good news! Good news! Lo, here comes the spring."

تا بود تابان شکوفه چون زره
کی کند آن میوه‌ها پیدا گره

So long as the blossom is shining like a coat of mail,
how should the fruits display their knobs?

چون شکوفه ریخت میوه سر کند
چون که تن بشکست جان سر بر زند

When the blossom is shed, the fruit comes to a head:
when the body is shattered, the spirit lifts up its head.

میوه معنی و شکوفه صورتش
آن شکوفه مژده میوه نعمتش

The fruit is the purpose; the blossom is its face:
the blossom is the good news; the fruit is the bounty for it.

چون شکوفه ریخت میوه شد پدید
چون که آن کم شد شد این اندر مزید

When the blossom was shed, the fruit became visible:
when that diminished this began to increase.

تا که نان نشکست قوت کی دهد
ناشکسته خوشه‌ها کی می‌دهد

How should bread give strength until it is broken?
How should uncrushed clusters yield wine?

تا هلیله نشکند با ادویه
کی شود خود صحت افزا ادویه

Unless flavoured oil is pounded up with medicines,
how should the medicines by themselves become health-increasing?

در صفت پیر و مطاوعت وی

Concerning the qualities of the Pir and obedience to him

ای ضیاء الحق حسام الدین بگیر
یك دو کاغذ بر فزا در وصف پیر

O Splendour of the Haqq, Husamu'ddin,
take one or two sheets of paper and add in description of the Pir.

گر چه جسم نازکت را زور نیست
لیك بی‌خورشید ما را نور نیست

Although your slender body has no strength,
yet without the sun we have no light.

گر چه مصباح و زجاجه گشته‌ای
لیك سر خیل دلی سر رشته‌ای

Although you have become the lighted wick and the glass,
yet you are the heart's leader: you are the end of the thread.

چون سر رشته به دست و کام تست
درهای عقد دل ز انعام تست

Inasmuch as the end of the thread is in your hand and will,
the Leads on the heart's necklace are from your bounty.

بر نویس احوال پیر راهدان
پیر را بگزین و عین راه دان

Write down what appertains to the Pir who knows the Way:
Choose the Pir and regard him as the essence of the Way.

پیر تابستان و خلقان تیر ماه
خلق مانند شب‌اند و پیر ماه

The Pir is summer, and people are the autumn month;
people are like night, and the Pir is the moon.

کرده‌ام بخت جوان را نام پیر
کاو ز حق پیر است نز ایام پیر

"I have bestowed on young Fortune the name of Pir,
because he is old by the Truth, not old by Time.

او چنان پیری است کش آغاز نیست
با چنان در یتیم انباز نیست

So old is he that he has no beginning:
there is no rival to such a unique Pearl.

خود قوی‌تر می‌شود خمر کهن
خاصه آن خمری که باشد من لدن

Verily, old wine grows more potent;
verily, old gold is more highly prized.

پیر را بگزین که بی‌پیر این سفر
هست بس پر آفت و خوف و خطر

Choose a Pir, for without a Pir
this journey is exceeding full of woe and affright and danger.

آن رهی که بارها تو رفته‌ای
بی‌قلاووز اندر آن آشفته‌ای

Without an escort you are bewildered
on a road you have travelled many times

پس رهی را که ندیده ستی تو هیچ
هین مرو تنها ز رهبر سر مپیچ

Do not, then, travel alone on a Way that you have not seen at all,
do not turn your head away from the Guide.

گر نباشد سایه‌ی او بر تو گول
پس ترا سر گشته دارد بانگ غول

Fool, if his shadow be not over you, then the cry of the ghoul
will keep you with your head in a whirl.

غولت از ره افکند اندر گزند
از تو داهی‌تر در این ره بس بدند

The ghoul will from the Way cast you into destruction:
there have been in this Way many craftier than you.

از نبی بشنو ضلال رهروان
که چشان کرد آن بلیس بد روان

Listen to the Qur'an and the perdition of the wayfarers,
what the evil-souled Iblis did unto them:

صد هزاران ساله راه از جاده دور
بردشان و کردشان ادبار و عور

He carried them far—a journey of hundreds of thousands of years—
from the Highway, and made them backsliders and naked.

استخوانهاشان ببین و مویشان
عبرتی گیر و مران خر سویشان

Behold their bones and their hair!
Take warning, and drive not your ass towards them!

گردن خر گیر و سوی راه کش
سوی رهبانان و ره دانان خوش

Seize the neck of your ass and lead him towards the Way,
towards the good keepers and those who know the Way.

هین مهل خر را و دست از وی مدار
ز آن که عشق اوست سوی سبزه‌زار

Beware! Do not let your ass go, and do not remove your hand from him,
because his love is for the place where green herbs are plentiful.

گر یکی دم تو به غفلت واهلیش
او رود فرسنگ‌ها سوی حشیش

If you carelessly leave him free for one moment,
he will go leagues in the direction of the herbage.

دشمن راه است خر مست علف
ای که بس خر بنده را کرد او تلف

The ass is an enemy to the Way, madly in love with fodder:
oh, many is the attendant on him that he has brought to ruin!

گر ندانی ره هر آن چه خر بخواست
عکس آن کن خود بود آن راه راست

If you know not the Way, whatever the ass desires, do the opposite:
that, surely, will be the right Way.

شاوِروهُنَّ پس آن گه خالفوا
إن من لم یعصهن تالف

"Consult them, and then oppose:
he that disobeys them not will be ruined."

با هوا و آرزو کم باش دوست
چون یضلك عن سبیل الله اوست

Be not a friend to temptation and desire,
since it leads you astray from the Way of God.

این هوا را نشکند اندر جهان
هیچ چیزی همچو سایه‌ی همرهان

Nothing in the world will break this passion
like the shadow of fellow-travellers.

وصیت کردن رسول علیه السلام علی را کرم الله وَجههُ که چون هر کسی بنوع طاعتی تقرب جوید بحقّ تو تقرب جوی بصحبت عاقل و بندهٔ خاص تا از همه پیش قدم تر باشی

How the Prophet, on whom be peace, enjoined 'Ali—may God make his person honoured saying, "When every one seeks to draw nigh to God by means of some kind of devotional act, do you seek the favour of God by associating with His wise and chosen servant, that you may be the first of all to arrive."

گفت پیغمبر علی را کای علی
شیر حقی پهلوانی پر دلی

The Prophet said to 'Ali, "O 'Ali, you are the Lion of God,
you are a courageous knight,

لیك بر شیری مکن هم اعتماد
اندر آ در سایه‌ی نخل امید

But do not even rely upon your lion-heartedness:
come into the shade of the palm-tree of hope.

اندر آ در سایه‌ی آن عاقلی
کش نداند برد از ره ناقلی

Come into the shade of the Sage
whom no conveyer can carry off from the Way.

ظل او اندر زمین چون کوه قاف
روح او سیمرغ بس عالی طواف

His shadow on the earth is like Mount Qaf;
his spirit is the Simurgh that circles exceedingly high.

گر بگویم تا قیامت نعت او
هیچ آن را مقطع و غایت مجو

If I should tell of his qualities until the Resurrection,
do not seek any conclusion and end to them.

در بشر رو پوش کرده ست آفتاب
فهم کن و الله اعلم بالصواب

The Sun has veiled Himself in Man:
apprehend, and God knows best what is right.

یا علی از جمله‌ی طاعات راه
بر گزین تو سایه‌ی خاص اله

O ‘Ali, above all devotional acts in the Way
choose the shadow of the servant of God.

هر کسی در طاعتی بگریختند
خویشتن را مخلصی انگیختند

Every one took refuge in some act of devotion
and discovered for themselves some means of deliverance.

تو برو در سایهٔ عاقل گریز
تا رهی ز آن دشمن پنهان ستیز

Take refuge in the shadow of the Sage
that you may escape from the Enemy that opposes in secret.

از همه طاعات اینت بهتر است
سبق یابی بر هر آن سابق که هست

Of all acts of devotion this is the best for you:
you will gain precedence over every one that has outstripped.”

چون گرفتت پیر هین تسلیم شو
همچو موسی زیر حکم خضر رو

When the Pir has accepted you, take heed, surrender thyself:
go, like Moses, under the authority of Khizr.

صبر کن بر کار خضری بی‌نفاق
تا نگوید خضر رو هذا فراق

Bear patiently whatever is done by a Khizr, who is without hypocrisy,
in order that Khizr may not say, “Begone, *this is parting.*”

گر چه کشتی بشکند تو دم مزن
گر چه طفلی را کشد تو مو مکن

Though he holed the boat, do not speak a word;
though he kills a child, do not tear your hair.

دست او را حق چو دست خویش خواند
تا یَدُ اللَّهِ فَوْقَ أَیْدِیهِمْ براند

God has declared that his hand is as His own,
since He gave out *the Hand of God is above their hands.*

دست حق میراندش زنده‌ش کند
زنده چه بود جان پاینده‌ش کند

The Hand of God causes him to die and brings him to life.
What of life? He makes him a spirit everlasting.

هر که تنها نادرا این ره برید
هم به عون همت پیران رسید

If any one, by rare exception, traversed this Way alone,
he arrived through the help of the hearts of the Pirs.

دست پیر از غایبان کوتاه نیست
دست او جز قبضه‌ی الله نیست

The hand of the Pir is not withdrawn from the absent:
his hand is naught but the grasp of God.

غایبان را چون چنین خلعت دهند
حاضران از غایبان لا شك بهند

Inasmuch as they give such a robe of honour to the absent,
undoubtedly the present are better than the absent.

غایبان را چون نواله می‌دهند
پیش مهمان تا چه نعمتها نهند

Since they are bestowing food on the absent,
see what bounties they must lay before one who is present.

کو کسی که پیش شه بندد کمر
تا کسی که هست بیرون سوی در

Where is one that girds himself before them
to one that is outside the door?

چون گزیدی پیر نازك دل مباش
سست و ریزیده چو آب و گل مباش

When you have chosen your Pir, be not faint-hearted;
be not weak as water and crumbly as earth.

گر بهر زخمی تو پر کینه شوی
پس کجا بی‌صیقل آیینه شوی

If you are enraged by every blow,
then how will you become a mirror without being polished?

کبودی زدن قزوینی بر شانگاه صورت شیر و پشیمان شدن او به سبب زخم سوزن

How the man of Qazwin was tattooing the figure of a lion in blue on his shoulders, and repenting because of the needle-pricks.

این حکایت بشنو از صاحب بیان
در طریق و عادت قزوینیان

Hear from the narrator this story
about the way and custom of the people of Qazwin.

بر تن و دست و کتفها بی‌گزند
از سر سوزن کبودیها زنند

They tattoo themselves in blue with the point of a needle
on body and hand and shoulders, so as to suffer no injury.

سوی دلاکی بشد قزوینیی
که کبودم زن بکن شیرینیی

A certain man of Qazwin went to a barber and said,
"Tattoo me; do it charmingly."

گفت چه صورت زنم ای پهلوان
گفت بر زن صورت شیر ژیان

"O valiant sir," said he, "what figure shall I tattoo?"
He answered, "Prick in the figure of a furious lion.

طالعم شیر است نقش شیر زن
جهد کن رنگ کبودی سیر زن

Leo is my ascendant: tattoo the form of a lion.
Exert yourself, prick in plenty of the blue dye."

گفت بر چه موضعت صورت زنم
گفت بر شانه‌گهم زن آن رقم

"On what place," he asked, "shall I tattoo you?"
Said he, "Prick the design of the beauty on my shoulder-blade."

چون که او سوزن فرو بردن گرفت
درد آن در شانگه مسکن گرفت

As soon as he began to stick in the needle,
the pain of it settled in the shoulder,

پهلوان در ناله آمد کای سنی
مر مرا کشتی چه صورت می‌زنی

And the hero fell a-moaning— "O illustrious one,
you have killed me: what figure are you tattooing?"

گفت آخر شیر فرمودی مرا
گفت از چه عضو کردی ابتدا

"Why," said he, " you bade me do a lion."
"What limb," asked the other, "did you begin with?"

گفت از دمگاه آغازیده‌ام
گفت دم بگذار ای دو دیده‌ام

"I have begun at the tail," said he.
"O my dear friend," he cried, "leave out the tail!

از دم و دمگاه شیرم دم گرفت
دمگه او دمگهم محکم گرفت

My breath is stopped by the lion's tail and rump:
his rump has tightly closed my windpipe.

شیر بی‌دم باش گو ای شیر ساز
که دلم سستی گرفت از زخم گاز

Let the lion be without a tail, O lion-maker,
for my heart is faint from the blows of the needle."

جانب دیگر گرفت آن شخص زخم
بی‌محابا بی‌مواسا بی‌ز رحم

That person commenced to prick in on another part without fear,
without favour, without mercy.

بانگ کرد او کاین چه اندام است از او
گفت این گوش است ای مرد نکو

He yelled—"Which of his members is this?"
"This is his ear, my good man," the barber replied.

گفت تا گوشش نباشد ای حکیم
گوش را بگذار و کوته کن گلیم

"O Doctor," said he, "let him have no ears:
omit the ears and cut the frock short."

جانب دیگر خلش آغاز کرد
باز قزوینی فغان را ساز کرد

The barber began to insert in another part:
once more the man of Qazwin set out to wail,

کاین سوم جانب چه اندام است نیز
گفت این است اشکم شیر ای عزیز

Saying, "What is the member now on this third spot?"
He replied, "This is the lion's belly, my dear sir."

گفت تا اشکم نباشد شیر را
چه شکم باید نگار سیر را

"Let the lion have no belly," said he:
"what need of a belly for the picture that is full?"

خیره شد دلاك و بس حیران بماند
تا به دیر انگشت در دندان بماند

The barber became distraught and remained in great bewilderment:
he stood for a long time with his fingers in his teeth;

بر زمین زد سوزن از خشم اوستاد
گفت در عالم کسی را این فتاد

Then the master flung the needle to the ground and said,
"Has this happened to any one in the world?

شیر بی‌دم و سر و اشکم که دید
این چنین شیری خدا خود نافرید

Who saw a lion without tail and head and belly?
God himself did not create a lion like this."

ای برادر صبر کن بر درد نیش
تا رهی از نیش نفس گبر خویش

O brother, endure the pain of the lancet
that you may escape from the poison of your *nafs*.

کان گروهی که رهیدند از وجود
چرخ و مهر و ماهشان آرد سجود

For sky and sun and moon bow in worship
to the people who have escaped from self-existence.

هر که مرد اندر تن او نفس گبر
مر و را فرمان برد خورشید و ابر

Any one in whose body the miscreant self has died,
sun and cloud obey his command.

چون دلش آموخت شمع افروختن
آفتاب او را نیارد سوختن

Since his heart has learned to light the candle,
the sun cannot burn him.

گفت حق در آفتاب منتجم
ذکر تزاور کذا عن کهفهم

God has made mention of the rising sun as *turning aside*—
like that—*from their cave*.

خار جمله لطف چون گل می‌شود
پیش جزوی کاو سوی کل می‌رود

The thorn becomes entirely beautiful, like the rose,
in the sight of the particular that is going towards the Universal.

چیست تعظیم خدا افراشتن
خویشتن را خوار و خاکی داشتن

What is to exalt and glorify God?
To deem yourself despicable and as dust

چیست توحید خدا آموختن
خویشتن را پیش واحد سوختن

What is to learn the knowledge of God's unity?
To consume yourself in the presence of the One

گر همی‌خواهی که بفروزی چو روز
هستی همچون شب خود را بسوز

If you wish to shine like day,
burn up your night-like self-existence.

هستی‌ات در هست آن هستی نواز
همچو مس در کیمیا اندر گداز

Melt away your existence, as copper in the elixir,
in the being of Him who fosters existence.

در من و ما سخت کرده ستی دو دست
هست این جمله‌ی خرابی از دو هست

You have fastened both your hands tight on "I" and "we":
all this ruin is caused by dualism.

رفتن گرگ و روباه در خدمت شیر به شکار

How the wolf and fox went to hunt in attendance on the lion.

شیر و گرگ و روبهی بهر شکار
رفته بودند از طلب در کوهسار

A lion, wolf, and fox had gone to hunt
in the mountains in quest.

تا به پشت همدگر بر صیدها
سخت بر بندند بار قیدها

That by supporting each other they might tie fast
the bonds and fetters on the hunted animals,

هر سه با هم اندر آن صحرای ژرف
صیدها گیرند بسیار و شگرف

And all three together might seize much
and great quarry in that deep wilderness.

گر چه ز یشان شیر نر را ننگ بود
لیك کرد اکرام و همراهی نمود

Although the fierce lion was ashamed of them,
yet he did them honour and gave them his company on the way.

این چنین شه را ز لشکر زحمت است
لیك همره شد جماعت رحمت است

To a king like this the soldiers are an annoyance,
but he accompanied them: a united party is a mercy.

این چنین مه را ز اختر ننگهاست
او میان اختران بهر سخاست

A moon like this is disgraced by the stars:
it is amongst the stars for generosity's sake.

امر شاوِرْهُمْ پیمبر را رسید
گر چه رایی نیست رایش را ندید

The command, *Consult them*, came to the Prophet,
though no counsel is to be compared with his own.

در ترازو جو رفیق زر شده ست
نی از آن که جو چو زر گوهر شده ست

In the scales barley has become the companion of gold,
not because barley has become a substance like gold.

روح قالب را کنون همره شده ست
مدتی سگ حارس درگه شده ست

The spirit has now become the body's fellow-traveller:
the dog has become for a time the guardian of the palace-gate.

چون که رفتند این جماعت سوی کوه
در رکاب شیر با فر و شکوه

When this party went to the mountains
at the stirrup of the lion majestic and grand,

گاو کوهی و بز و خرگوش زفت
یافتند و کار ایشان پیش رفت

They found a mountain-ox and goat and fat hare,
and their business went forward.

هر که باشد در پی شیر حراب
کم نیاید روز و شب او را کباب

Whoever is on the heels of him that is a lion in combat,
roast-meat does not fail him by day or by night.

چون ز که در بیشه آوردندشان
کشته و مجروح و اندر خون کشان

When they brought them from the mountains to the jungle,
killed and wounded and dragging along in blood,

گرگ و روبه را طمع بود اندر آن
که رود قسمت به عدل خسروان

The wolf and fox hoped that a division would be made
according to the justice of emperors.

عکس طمع هر دوشان بر شیر زد
شیر دانست آن طمعها را سند

The reflection of the hope of both of them struck the lion:
the lion knew the ground for those hopes.

هر که باشد شیر اسرار و امیر
او بداند هر چه اندیشد ضمیر

Any one that is the lion and prince of mysteries,
he will know all that the conscience thinks.

هین نگه دار ای دل اندیشه جو
دل ز اندیشه‌ی بدی در پیش او

Beware! Guard yourself, O heart disposed to thinking,
from any evil thought in his presence.

داند و خر را همی‌راند خموش
در رخت خندد برای روی‌پوش

He knows and keeps riding on silently:
he smiles in your face in order to mask.

شیر چون دانست آن وسواسشان
وانگفت و داشت آن دم پاسشان

When the lion perceived their bad ideas,
he did not declare, and paid regard at the time,

لیك با خود گفت بنمایم سزا
مر شما را ای خسیسان گدا

But he said to himself, "I will show you what you deserve,
O beggarly villains!

مر شما را بس نیامد رای من
ظنتان این است در اعطای من

Was my judgment not enough for you?
Is this your opinion of my bounty?

ای عقول و رایتان از رای من
از عطاهای جهان آرای من

O you whose understanding and judgment
are from my judgment and from my world-adorning gifts?

نقش با نقاش چه سگالد دگر
چون سگالش اوش بخشید و خبر

What else should the picture think of the painter,
since he bestowed thought and knowledge upon it?

این چنین ظن خسیسانه به من
مر شما را بود ننگان زمن

Had you such a vile opinion of me,
O you who are a scandal to the world?

ظانین بالله ظن السوء را
گر نبرم سر بود عین خطا

I will strike off the hypocritical heads
of *them that think ill of God*.

وارهانم چرخ را از ننگتان
تا بماند بر جهان این داستان

I will deliver the Sphere from your disgrace,
so that this tale shall remain in the world."

شیر با این فکر می‌زد خنده فاش
بر تبسمهای شیر ایمن مباش

While thus meditating, the lion continued to smile visibly:
do not trust the smiles of the lion!

مال دنیا شد تبسمهای حق
کرد ما را مست و مغرور و خلق

Worldly wealth is the smiles of God:
it has made us drunken and vainglorious and threadbare.

فقر و رنجوری به استت ای سند
کان تبسم دام خود را بر کند

Poverty and distress are better for you, O lord,
for that smile will remove its lure.

امتحان کردن شیر گرگ را و گفتن که پیش آی ای گرگ بخش کن صیدها را میان ما

How the lion made trial of the wolf and said, "Come forward, O wolf, and divide the prey amongst us."

گفت شیر ای گرگ این را بخش کن
معدلت را نو کن ای گرگ کهن

The lion said, " O wolf, divide this:
O old wolf, make justice new.

نایب من باش در قسمت‌گری
تا پدید آید که تو چه گوهری

Be my deputy in the office of distributor,
that it may be seen of what substance you are."

گفت ای شه گاو وحشی بخش تست
آن بزرگ و تو بزرگ و زفت و چست

"O King," said he, "the wild ox is your share:
he is big, and you are big and strong and active.

بز مرا که بز میانه ست و وسط
روبها خرگوش بستان بی‌غلط

The goat is mine, for the goat is middle and intermediate;
do you, O fox, receive the hare, and no mistake!"

شیر گفت ای گرگ چون گفتی بگو
چون که من باشم تو گویی ما و تو

The lion said, "O wolf, how have you spoken? Say!
When I am here, do you speak of 'I' and 'you'?

گرگ خود چه سگ بود کاو خویش دید
پیش چون من شیر بی‌مثل و ندید

Truly, what a cur the wolf must be, that he regarded himself
in the presence of a lion like me who am peerless and unrivalled! "

گفت پیش آ ای خری کاو خود بدید
پیشش آمد پنجه زد او را درید

He said, "Come forward, O you self-esteeming ass!" He approached him;
the lion seized him with his claws and rent him.

چون ندیدش مغز و تدبیر رشید
در سیاست پوستش از سر کشید

Inasmuch as he did not see in him the kernel of right conduct,
he tore the skin off his head as a punishment.

گفت چون دید منت از خود نبرد
این چنین جان را بباید زار مرد

He said, "Since the sight of me did not transport you out of yourself,
a spirit like this must die miserably.

چون نبودی فانی اندر پیش من
فضل آمد مر ترا گردن زدن

Since you were not passing away in my presence,
It was an act of grace to smite your neck."

کل شیء هالك جز وجه او
چون نه‌ای در وجه او هستی مجو

Everything is perishing except His face:
unless you art in His face, do not seek to exist.

هر که اندر وجه ما باشد فنا
كُلُّ شَيْءٍ هالِكٌ نبود جزا

When any one has passed away in my face,
everything is perishing are not applicable,

ز آن که در الاست او از لا گذشت
هر که در الاست او فانی نگشت

Because he is in *except*, he has transcended *not*:
whosoever is in *except* has not passed away.

هر که بر در او من و ما می‌زند
رد باب است او و بر لا می‌تند

Whoever is uttering 'I' and 'we' at the door,
he is turned back from the door and is continuing in not.

قصه‌ی آن کس که در یاری بکوفت از درون گفت کیست گفت منم، گفت چون تو تویی در نمی‌گشایم هیچ کس را از یاران نمی‌شناسم که او من باشد

The story of the person who knocked at a friend's door: his friend from within asked who he was: he said, "It is I," and the friend answered, "Since you art you, I will not open the door: I know not any friend that is 'I.'"

آن یکی آمد در یاری بزد
گفت یارش کیستی ای معتمد

A certain man came and knocked at a friend's door:
his friend asked him, "Who are you, O trusty one?"

گفت من، گفتش برو هنگام نیست
بر چنین خوانی مقام خام نیست

He answered, "I." The friend said, "Go, It is not the time:
at a table like this there is no place for the raw."

خام را جز آتش هجر و فراق
کی پزد کی وا رهاند از نفاق

Save the fire of absence and separation, who will cook the raw one?
Who will deliver him from hypocrisy?

رفت آن مسکین و سالی در سفر
در فراق دوست سوزید از شرر

The wretched man went away, and for a year in travel
in separation from his friend he was burned with sparks of fire.

پخته گشت آن سوخته پس باز گشت
باز گرد خانه‌ی همباز گشت

That burned one was cooked: then he returned
and again paced to and fro beside the house of his comrade.

حلقه زد بر در به صد ترس و ادب
تا بنجهد بی‌ادب لفظی ز لب

He knocked at the door with a hundred fears and respects,
lest any disrespectful word might escape from his lips.

بانگ زد یارش که بر در کیست آن
گفت بر در هم تویی ای دلستان

His friend called to him, "Who is at the door?"
He answered, "It is you are at the door, O charmer of hearts."

گفت اکنون چون منی ای من در آ
نیست گنجایی دو من را در سرا

"Now," said the friend, "since you are I, come in, O myself:
there is not room in the house for two I's.

نیست سوزن را سر رشته دو تا
چون که یکتایی درین سوزن در آ

The double end of thread is not for the needle:
inasmuch as you are single, come into this needle."

رشته را با سوزن آمد ارتباط
نیست در خور با جمل سم الخیاط

It is the thread that is connected with the needle:
the eye of the needle is not suitable for the camel.

کی شود باریك هستی جمل
جز به مقراض ریاضات و عمل

How should the existence of the camel be fined down
save by the shears of ascetic exercises and works?

دست حق باید مر آن را ای فلان
کاو بود بر هر محالی کن فکان

For that, O reader, the hand of God is necessary,
for it is the *Be, and it was* of every impossible thing.

هر محال از دست او ممکن شود
هر حرون از بیم او ساکن شود

By His hand every impossible thing is made possible;
by fear of Him every unruly one is made quiet.

اکمه و ابرص چه باشد مرده نیز
زنده گردد از فسون آن عزیز

What of the man blind from birth and the leper?
Even the dead is made living by the spell of the Almighty,

و آن عدم کز مرده مرده‌تر بود
در کف ایجاد او مضطر بود

And that non-existence which is deader than the dead—
non-existence is compelled when He calls it into being.

کُلّ یَوم هُوَ فی شَان بخوان
مر و را بی‌کار و بی‌فعلی مدان

Recite, *Every day He is in some affair*:
do not deem Him idle and inactive.

کمترین کاریش هر روز است آن
کاو سه لشکر را کند این سو روان

His least act, every day,
is that He dispatches three armies:

لشکری ز اصلاب سوی امهات
بهر آن تا در رحم روید نبات

One army from the loins towards the mothers,
in order that the plant may grow in the womb;

لشکری ز ارحام سوی خاکدان
تا ز نر و ماده پر گردد جهان

One army from the wombs to the Earth,
that the world may be filled with male and female;

لشکری از خاك ز آن سوی اجل
تا ببیند هر کسی حسن عمل

One army from the Earth beyond death,
that every one may behold the beauty of works.

این سخن پایان ندارد هین بتاز
سوی آن دو یار پاك پاك باز

This discourse has no end.
Come, hurry back to those two sincere and devoted friends.

صفت توحید

Description of Unification

گفت یارش کاندر آ ای جمله من
نی مخالف چون گل و خار چمن

His friend said to him, "Come in, O you who are entirely myself,
not different like the rose and thorn in the garden."

رشته یکتا شد غلط کم شد کنون
گر دو تا بینی حروف کاف و نون

The thread has become single. Do not now fall into error
if you see that the letters K and N are two.'

کاف و نون همچون کمند آمد جذوب
تا کشاند مر عدم را در خطوب

K and N are pulling like a noose,
that they may draw nonexistence into great affairs.

پس دو تا باید کمند اندر صور
گر چه یکتا باشد آن دو در اثر

Hence the noose must be double in forms,
though those two are single in effect.

گر دو پا گر چار پا ره را برد
همچو مقراض دو تا یکتا برد

Whether the feet are two or four, they traverse one road,
like the double shears makes one cut.

آن دو همبازان گازر را ببین
هست در ظاهر خلافی ز آن و ز این

Look at those two fellow-washer men:
there is apparently a difference between that one and this :

آن یکی کرباس را در آب زد
و آن دگر همباز خشکش می‌کند

The one has thrown the cotton garments into the water,
while the other partner is drying them.

باز او آن خشك را تر می‌کند
گوییا ز استیزه ضد بر می‌تند

Again the former makes the dry clothes wet:
It is as though he were spitefully thwarting his opposite;

لیك این دو ضد استیزه نما
یکدل و یك کار باشد در رضا

Yet these two opposites, who seem to be at strife,
are of one mind and acting together in agreement.

هر نبی و هر ولی را مسلکی است
لیك تا حق می‌برد جمله یکی است

Every prophet and every saint has a way,
but it leads to God: all are one.

چون که جمع مستمع را خواب برد
سنگهای آسیا را آب برد

When slumber overtook the concentration of the listener,
the water carried the millstones away.

رفتن این آب فوق آسیاست
رفتنش در آسیا بهر شماست

The course of this water is above the mill:
its going into the mill is for your sakes.

چون شما را حاجت طاحون نماند
آب را در جوی اصلی باز راند

Since you had no further need of the mill,
he made the water flow back into the original stream.

ناطقه سوی دهان تعلیم راست
ور نه خود آن نطق را جویی جداست

The rational spirit is to the mouth for the purpose of teaching:
else truly that speech has a channel apart:

می‌رود بی‌بانگ و بی‌تکرارها
تَحْتَهَا الْأَنْهارُ تا گلزارها

It is moving without noise and without repetitions
to the rose-gardens *beneath which are the rivers*.

ای خدا جان را تو بنما آن مقام
کاندر او بی‌حرف می‌روید کلام

O God, reveal to the soul that place
where speech is growing without letters,

تا که سازد جان پاك از سر قدم
سوی عرصه‌ی دور پهنای عدم

That the pure soul may make of its head
a foot towards the far-stretching expanse of non-existence—

عرصه‌ای بس با گشاد و با فضا
وین خیال و هست یابد زو نوا

An expanse very ample and spacious;
and from it this phantasy and being is fed.

تنگتر آمد خیالات از عدم
ز آن سبب باشد خیال اسباب غم

Imagination is narrower than non-existence:
on that account phantasy is the cause of pain.

باز هستی تنگتر بود از خیال
ز آن شود در وی قمر همچون هلال

Existence, again, was narrower than Imagination:
hence in it moons become like the moon that has waned.

باز هستی جهان حس و رنگ
تنگتر آمد که زندانی است تنگ

Again, the existence of the world of sense and colour is narrower,
for It is a narrow prison.

علت تنگی است ترکیب و عدد
جانب ترکیب حسها می‌کشد

The cause of narrowness is composition and number:
the senses are moving towards composition.

ز آن سوی حس عالم توحید دان
گر یکی خواهی بدان جانب بران

Know that the world of Unification lies beyond sense:
if you want Unity, march in that direction.

امر کن يك فعل بود و نون و کاف
در سخن افتاد و معنی بود صاف

The Command KuN was a single act,
and the N and K occurred in speech, while the meaning was pure.

این سخن پایان ندارد باز گرد
تا چه شد احوال گرگ اندر نبرد

This discourse has no end.
Return, that what happened to the wolf in combat.

ادب کردن شیر گرگ را که در قسمت بی‌ادبی کرده بود

How the lion punished the wolf that had shown disrespect in dividing.

گرگ را بر کند سر آن سر فراز
تا نماند دو سری و امتیاز

That proud one tore off the head of the wolf,
in order that two-headedness and distinction might not remain.

فَانْتَقَمْنا مِنْهُمْ است ای گرگ پیر
چون نبودی مرده در پیش امیر

It is *So we took vengeance on them*, O old wolf,
inasmuch as you were not dead in the presence of the Amir.

بعد از آن رو شیر با روباه کرد
گفت این را بخش کن از بهر خورد

After that, the lion turned to the fox and said,
"Divide it for breakfast."

سجده کرد و گفت کاین گاو سمین
چاشت خوردت باشد ای شاه گزین

He bowed low and said, "This fat ox
will be your food at breakfast, O excellent King,

و آن بز از بهر میان روز را
یخنیی باشد شه پیروز را

And this goat will be a portion reserved
for the victorious King at midday,

و آن دگر خرگوش بهر شام هم
شب چره‌ی این شاه با لطف و کرم

And the hare too for supper—
the meal at nightfall of the gracious and bountiful King."

گفت ای روبه تو عدل افروختی
این چنین قسمت ز کی آموختی

Said the lion, “O fox, you have made justice shine forth:
from whom did you learn to divide in such a manner?

از کجا آموختی این ای بزرگ
گفت ای شاه جهان از حال گرگ

When did you learn this, O eminent one?”
“O King of the world,” he replied,” from the fate of the wolf.”

گفت چون در عشق ما گشتی گرو
هر سه را برگیر و بستان و برو

The lion said, “Inasmuch as you have become pledged to love of me,
pick up all the three, and take and depart.

روبها چون جملگی ما را شدی
چونت آزاریم چون تو ما شدی

O fox, since you have become entirely mine,
how should I hurt you when you have become I?

ما ترا و جمله اشکاران ترا
پای بر گردون هفتم نه بر آ

I am yours, and all the beasts of chase are yours:
set your foot on the Seventh Heaven and mount!

چون گرفتی عبرت از گرگ دنی
پس تو روبه نیستی شیر منی

Since you have taken warning from the vile wolf, you are not a fox:
you are my own lion.

عاقل آن باشد که عبرت گیرد از
مرگ یاران در بلای محترز

The wise man is he that in the shunned tribulation
takes warning from the death of his friends.”

روبه آن دم بر زبان صد شکر راند
که مرا شیر از پی آن گرگ خواند

The fox said, “A hundred thanks to the lion
for having called me up after that wolf.

گر مرا اول بفرمودی که تو
بخش کن این را که بردی جان از او

If he had bidden me first, saying, ‘Do you divide this,’
who would have escaped from him with his life?”

پس سپاس او را که ما را در جهان
کرد پیدا از پس پیشینیان

Thanks be to Him, then,
that He caused us to appear in the world after those of old,

تا شنیدیم آن سیاستهای حق
بر قرون ماضیه اندر سبق

So that we heard of the chastisements which God inflicted
upon the past generations in the preceding time,

تا که ما از حال آن گرگان پیش
همچو روبه پاس خود داریم بیش

That we, like the fox, may keep better watch over ourselves
from the fate of those ancient wolves.

امت مرحومه زین رو خواندمان
آن رسول حق و صادق در بیان

On this account he that is God’s prophet and veracious in explanation
called us “a people on which God has taken mercy.”

استخوان و پشم آن گرگان عیان
بنگرید و پند گیرید ای مهان

Behold with clear vision the bones and fur of those wolves,
and take warning, O mighty ones!

عاقل از سر بنهد این هستی و باد
چون شنید انجام فرعونان و عاد

The wise man will put off from his head this self-existence and wind,
since he heard the end of the Pharaohs and ‘Ad;

ور بننهد دیگران از حال او
عبرتی گیرند از اضلال او

And if he does not put it off, others will take warning
from what befell him in consequence of his being misguided.

تهدید کردن نوح علیه السلام مر قوم را که با من مپیچید که من رو پوشم در میان پس به حقیقت با خدای می‌پیچید ای مخذولان

How Noah, on whom be peace, threatened his people, saying, "Do not struggle with me, for I am a veil: you are really struggling with God within this, O God-forsaken men!"

گفت نوح ای سرکشان من من نی‌ام
من ز جان مرده به جانان می‌زی‌ام

Noah said, "O you headstrong ones, I am not I:
I am dead to the soul, I am living through the Soul of souls.

چون بمردم از حواس بو البشر
حق مرا شد سمع و ادراك و بصر

Inasmuch as I am dead to the senses of the father of mankind,
God has become my hearing and perception and sight.

چون که من من نیستم این دم ز هوست
پیش این دم هر که دم زد کافر اوست

Since I am not I, this breath is from Him:
in the presence of this breath if any one breathes he is an infidel."

هست اندر نقش این روباه شیر
سوی این روبه نشاید شد دلیر

In the form of this fox there is the lion:
it is not fitting to advance boldly towards this fox.

گر ز روی صورتش می‌نگروی
غره‌ی شیران از او می‌نشنوی

Unless you believe in him from his exterior aspect,
you will not hear from him the lions' roar.

گر نبودی نوح را از حق یدی
پس جهانی را چرا بر هم زدی

If Noah had not been the Eternal Lion,
why should he have cast a whole world into confusion?

صد هزاران شیر بود او در تنی
او چو آتش بود و عالم خرمنی

He was hundreds of thousands of lions in a single body;
he was like fire, and the world a stack.

چون که خرمن پاس عشر او نداشت
او چنان شعله بر آن خرمن گماشت

Forasmuch as the stack neglected the tithe due to him,
he launched such a flame against that stack.

هر که او در پیش این شیر نهان
بی‌ادب چون گرگ بگشاید دهان

Whoever in the presence of this hidden Lion
opens his mouth disrespectfully, like the wolf,

همچو گرگ آن شیر بردراندش
فَانْتَقَمْنا مِنْهُمْ بر خواندش

That Lion will tear him to pieces, as the wolf,
and will recite to him *So we took vengeance upon them*.

زخم یابد همچو گرگ از دست شیر
پیش شیر ابله بود کاو شد دلیر

He will suffer blows, like the wolf, from the Lion's paw:
foolish is he that waxed bold in the presence of the Lion.

کاشکی آن زخم بر تن آمدی
تا بدی کایمان و دل سالم بدی

Would that those blows fell upon the body,
so that it might be that faith and heart would be safe!

قوتم بگسست چون اینجا رسید
چون توانم کرد این سر را پدید

My power is broken on reaching this point:
how can I declare this mystery?

همچو آن روبه کم اشکم کنید
پیش او روباه بازی کم کنید

Make little of your bellies, like that fox:
do not play fox's tricks in His presence.

جمله ما و من به پیش او نهید
ملك ملك اوست ملك او را دهید

Lay the whole of your "we" and "I" before Him:
the kingdom is His kingdom: give the kingdom to Him.

چون فقیر آیید اندر راه راست
شیر و صید شیر خود آن شماست

When you become poor in the right Way,
truly the Lion and the Lion's prey are yours,

ز آنکه او پاك است و سبحان وصف اوست
بی‌نیاز است او ز نغز و مغز و پوست

Because He is holy, and Glory is His attribute:
He has no need of good things and kernel or rind.

هر شکار و هر کراماتی که هست
از برای بندگان آن شه است

Every prize and every gift of grace that exists
is for the sake of the servants of that King.

نیست شه را طمع بهر خلق ساخت
این همه دولت خنك آن کاو شناخت

The King has no desire: He has made all this empire for His creatures.
Happy is he that knew!

آن که دولت آفرید و دو سرا
ملك دولتها چه کار آید و را

Of what use should the possession of empires be to Him
who created empire and the two worlds?

پیش سبحان بس نگه دارید دل
تا نگردید از گمان بد خجل

In the presence of His Glory keep close watch over your hearts,
lest you be put to shame by thinking evil.

کاو ببیند سر و فکر و جستجو
همچو اندر شیر خالص تار مو

For He sees conscience and thought and quest
as a thread of hair in pure milk

آن که او بی‌نقش ساده سینه شد
نقشهای غیب را آیینه شد

He whose clear breast has become devoid of image
has become a mirror for the impressions of the Invisible.

سر ما را بی‌گمان موقن شود
ز آن که مومن آینه‌ی مومن شود

He becomes intuitively aware of our inmost thought,
because the true believer is the mirror of the true believer.

چون زند او نقد ما را بر محك
پس یقین را باز داند او ز شك

When he rubs our poverty on the touchstone,
then he knows the difference between faith and doubt.

چون شود جانش محك نقدها
پس ببیند قلب را و قلب را

When his soul becomes the touchstone of the coin,
then he will see the heart and the false money.

نشاندن پادشاهان صوفیان عارف را پیش روی خویش تا چشمشان بدیشان روشن شود

How kings seat in front of them the Sufis who know God, in order that their eyes may be illumined by them.

پادشاهان را چنان عادت بود
این شنیده باشی ار یادت بود

Such is the custom of kings:
you will have heard of this, if you remember.

دست چپشان پهلوانان ایستند
ز آنکه دل پهلوی چپ باشد ببند

The paladins stand on their left hand,
because the heart is fixed on the left side.

مشرف و اهل قلم بر دست راست
ز آن که علم و خط و ثبت آن دست راست

On the right hand are the chancellor and the secretaries,
because the science of writing and book-keeping belongs to this hand.

صوفیان را پیش رو موضع دهند
کاینه‌ی جان‌اند و ز آیینه بهند

They give the Sufis the place in front of their countenance,
for they are a mirror for the soul, and better than a mirror,

سینه صیقلها زده در ذکر و فکر
تا پذیرد آینه‌ی دل نقش بکر

They have polished their breasts in commemoration and meditation,
that the heart's mirror may receive the virgin image.

هر که او از صلب فطرت خوب زاد
آینه در پیش او باید نهاد

Whoever is born beautiful from the loins of Creation,
a mirror must he placed before him.

عاشق آینه باشد روی خوب
صیقل جان آمد و تَقْوَی القلوب

The beauteous face is in love with the mirror:
it is a polisher of the soul and of the fear of God in hearts.

آمدن مهمان پیش یوسف علیه السلام و تقاضا کردن یوسف از او تحفه و ارمغان

How the guest came to Joseph, on whom be peace, and how Joseph demanded of him a gift and present on his return from abroad.

آمد از آفاق یار مهربان
یوسف صدیق را شد میهمان

The loving friend came from the ends of the earth
and became the guest of Joseph the truthful,

کآشنا بودند وقت کودکی
بر وساده‌ی آشنایی متکی

For they had been well acquainted in childhood,
reclining on the pillow of acquaintance,

یاد دادش جور اخوان و حسد
گفت کان زنجیر بود و ما اسد

He spoke to him of the injustice and envy of his brethren:
Joseph said, "That was a chain, and I was the lion.

عار نبود شیر را از سلسله
نیست ما را از قضای حق گله

The lion is not disgraced by the chain:
I do not complain of God's destiny.

شیر را بر گردن ار زنجیر بود
بر همه زنجیر سازان میر بود

If the lion had a chain on his neck,
he was prince over all the chain-makers."

گفت چون بودی ز زندان و ز چاه
گفت همچون در محاق و کاست ماه

He asked, "How were you in regard to the prison and the well?"
"Like the moon," said Joseph, "in the interlunar period on the wane."

در محاق ار ماه نو گردد دو تا
نی در آخر بدر گردد بر سما

If in that period the new moon is bent double,
does not she at last become the full moon in the sky?

گر چه دردانه به هاون کوفتند
نور چشم و دل شد و بیند بلند

Though the seed-pearl is pounded in the mortar,
it becomes the light of eye and heart and looks aloft.

گندمی را زیر خاك انداختند
پس ز خاکش خوشه‌ها بر ساختند

They cast a grain of wheat under earth,
then from its earth they raised up ears of corn;

بار دیگر کوفتندش ز آسیا
قیمتش افزود و نان شد جان فزا

Once more they crushed it with the mill:
its value increased and it became soul-invigorating bread;

باز نان را زیر دندان کوفتند
گشت عقل و جان و فهم هوشمند

Again they crushed the bread under their teeth: it became the mind
and spirit and understanding of one endowed with reason;

باز آن جان چون که محو عشق گشت
یُعْجِبُ الزُّرَّاعَ آمد بعد کشت

Again, when that spirit became lost in Love,
it became *rejoiceth the sowers* after the sowing.

این سخن پایان ندارد باز گرد
تا که با یوسف چه گفت آن نیك مرد

This discourse has no end. Come back,
that we may see what that good man said to Joseph.

بعد قصه گفتنش گفت ای فلان
هین چه آوردی تو ما را ارمغان

After he had told him his story, he said, "Now, O so-and-so,
what traveller's gift have you brought for me?"

بر در یاران تهی دست ای فتی
هست چون بی‌گندمی در آسیا

To come empty-handed to the door of friends
is like going without wheat to the mill.

حق تعالی خلق را گوید به حشر
ارمغان کو از برای روز نشر

God, exalted is He, will say to the people at the gathering,
"Where is your present for the Day of Resurrection?

جئتمونا و فرادی بی‌نوا
هم بدان سان که خلقناکم کذا

You have come to Us and *alone* without provision,
just in the same guise as *We created you*.

هین چه آوردید دست آویز را
ارمغانی روز رستاخیز را

Hark, what have you brought as an offering—
a gift on homecoming for the Day when you rise from the dead?

یا امید باز گشتنتان نبود
وعده‌ی امروز باطلتان نمود

Or had you no hope of returning?
Did the promise of to-day seem vain to you?"

وعده‌ی مهمانی‌اش را منکری
پس ز مطبخ خاك و خاکستر بری

Do you disbelieve in the promise of being His guest?
Then from the kitchen you will get dust and ashes.

ور نه‌ای منکر چنین دست تهی
در در آن دوست چون پا می‌نهی

And if you are not disbelieving, how with such empty hands
are you setting foot in the Court of that Friend?

اندکی صرفه بکن از خواب و خور
ارمغان بهر ملاقاتش ببر

Cut back a little on sleep and food:
bring the gift for your meeting with Him.

شو قلیل النوم مما یهجعون
باش در اسحار از یستغفرون

Become scant of sleep *were slumbering*;
in the hours of dawn be of were asking pardon of God.

اندکی جنبش بکن همچون جنین
تا ببخشندت حواس نور بین

Stir a little, like the embryo,
in order that you may be given the senses which behold the Light,

وز جهان چون رحم بیرون روی
از زمین در عرصه‌ی واسع شوی

And you are outside of this womb-like world:
you goes from the earth into a wide expanse.

آن که ارض الله واسع گفته‌اند
عرصه‌ای دان کانبیا در رفته‌اند

Know that the saying, "God's earth is wide,"
refers to that ample region into which the saints have entered.

دل نگردد تنگ ز آن عرصه‌ی فراخ
نخل تر آن جا نگردد خشك شاخ

The heart is not oppressed by that spacious expanse:
there the fresh boughs of the palm-tree do not become dry.

حاملی تو مر حواست را کنون
کند و مانده می‌شوی و سر نگون

At present you art bearing your senses:
you are becoming weary and exhausted and headlong.

چون که محمولی نه حامل وقت خواب
ماندگی رفت و شدی بی‌رنج و تاب

Since, at the time of sleep, you are borne, and are not bearing,
your fatigue is gone and you are free from pain and anguish.

چاشنیی دان تو حال خواب را
پیش محمولی حال اولیا

Regard the time of sleep as a taste
in comparison with the state in which the saints are borne.

اولیا اصحاب کهفند ای عنود
در قیام و در تقلب هُمْ رقود

The saints are the Men of the Cave, O obstinate one:
they are asleep in rising up and turning to and fro.

می‌کشدشان بی‌تکلف در فعال
بی‌خبر ذات الیمین ذات الشمال

He is drawing them, without their taking trouble to act,
without consciousness, *to the right hand and to the left.*

چیست آن ذات الیمین فعل حسن
چیست آن ذات الشمال اشغال تن

What is that *right hand*? Good deeds.
What is that *left hand*? The affairs of the body

می‌رود این هر دو کار از انبیا
بی‌خبر زین هر دو ایشان چون صدا

These two actions proceed from the saints,
they are unconscious of them both, like the echo:

گر صدایت بشنواند خیر و شر
ذات کوه از هر دو باشد بی‌خبر

If the echo causes you to hear good and evil,
the mountain itself is unconscious of either.

گفتن مهمان یوسف علیه السلام را که آینه آوردمت ارمغان تا هر باری که در وی نگری روی خوب خود بینی مرا یاد کنی

How the guest said to Joseph, "I have brought you the gift of a mirror, so that whenever you look in it you will see Your own fair face and remember me."

گفت یوسف هین بیاور ارمغان
او ز شرم این تقاضا زد فغان

Joseph said, "Come, produce the gift."
He, on account of shame at this demand, sobbed aloud.

گفت من چند ارمغان جستم ترا
ارمغانی در نظر نامد مرا

"How many a gift," said he, "did I seek for you!
No gift came into my sight.

حبه‌ای را جانب کان چون برم
قطره‌ای را سوی عمان چون برم

How should I bring a grain to the mine?
How should I bring a drop to the `Uman?

زیره را من سوی کرمان آورم
گر به پیش تو دل و جان آورم

I shall bring cumin to Kirman,
if I bring my heart and soul to you.

نیست تخمی کاندر این انبار نیست
غیر حسن تو که آن را یار نیست

There is no seed that is not in this barn,
except your beauty which has no equal.

لایق آن دیدم که من آیینه‌ای
پیش تو آرم چو نور سینه‌ای

I deemed it fitting that I should bring to you
a mirror like the light of a breast,

تا ببینی روی خوب خود در آن
ای تو چون خورشید شمع آسمان

'That you may behold your beauteous face therein,
O you who, like the sun, are the candle of heaven.

آینه آوردمت ای روشنی
تا چو بینی روی خود یادم کنی

I have brought you a mirror, O light,
so that when you see your face you may think of me."

آینه بیرون کشید او از بغل
خوب را آیینه باشد مشتغل

He drew forth the mirror from beneath his arm:
the fair one's business is with a mirror.

آینه‌ی هستی چه باشد نیستی
نیستی بر گر تو ابله نیستی

What is the mirror of Being? Not-being.
Bring not-being, if you are not a fool.

هستی اندر نیستی بتوان نمود
مال داران بر فقیر آرند جود

Being can be seen in not-being:
the rich bestow generosity on the poor.

آینه‌ی صافی نان خود گرسنه ست
سوخته هم آینه‌ی آتش زنه ست

The clear mirror of bread is truly the hungry man;
tinder, likewise, is the mirror of that from which fire is struck.

نیستی و نقص هر جایی که خاست
آینه‌ی خوبی جمله‌ی پیشه‌هاست

Not-being and defect, wherever they arise,
are the mirror which displays the excellence of all crafts.

چون که جامه چست و دوزیده بود
مظهر فرهنگ درزی چون شود

When a garment is neat and well-stitched,
how should it enable the tailor to exhibit his skill?

ناتراشیده همی‌باید جذوع
تا دروگر اصل سازد یا فروع

Trunks of trees must be uncut
in order that the woodcutter may fashion the stem or the branches.

خواجه‌ی اشکسته بند آن جا رود
که در آن جا پای اشکسته بود

The doctor who sets broken bones
goes to the place where the person with the fractured leg is.

کی شود چون نیست رنجور نزار
آن جمال صنعت طب آشکار

How shall the excellence of the art of medicine be made manifest
when there is no emaciated invalid?

خواری و دونی مسها بر ملا
گر نباشد کی نماید کیمیا

How shall the Elixir be shown
if the vileness and baseness of coppers is not notorious?

نقصها آیینه‌ی وصف کمال
و آن حقارت آینه‌ی عز و جلال

Defects are the mirror of the quality of perfection,
and that vileness is the mirror of power and glory,

ز آن که ضد را ضد کند پیدا یقین
ز آن که با سرکه پدید است انگبین

Because contrary is certainly made evident by its contrary;
because honey is perceived with vinegar

هر که نقص خویش را دید و شناخت
اندر استکمال خود ده اسبه تاخت

Whoever has seen and recognised his own deficiency
has ridden post-haste in perfecting himself.

ز آن نمی‌پرد به سوی ذو الجلال
کاو گمانی می‌برد خود را کمال

The reason why he is not flying towards the Lord of glory
is that he supposes himself to be perfect.

علتی بدتر ز پندار کمال
نیست اندر جان تو ای ذو دلال

There is no worse malady in your soul, O haughty one,
than the conceit of perfection.

از دل و از دیده‌ات بس خون رود
تا ز تو این معجبی بیرون رود

Much blood must flow from your heart and eye
that self-complacency may leave you.

علت ابلیس انا خیری بده ست
وین مرض در نفس هر مخلوق هست

The fault of Iblis lay in thinking "*I am better*,"
and this disease is in the soul of every creature.

گر چه خود را بس شکسته بیند او
آب صافی دان و سرگین زیر جو

Though he regards himself as very broken,
know that it is clear water and dung under the stream.

چون بشوراند ترا در امتحان
آب سرگین رنگ گردد در زمان

When he stirs you in trial,
immediately the water becomes dung-coloured.

در تگ جو هست سرگین ای فتی
گر چه جو صافی نماید مر ترا

There is dung in the bed of the stream, my man,
though to you the stream appears pure.

هست پیر راه دان پر فطن
باغهای نفس کل را جوی کن

It is the Pir full of wisdom, well-acquainted with the Way,
that digs a channel for the streams of the flesh and the body.

جوی خود را کی تواند پاك كرد
نافع از علم خدا شد علم مرد

Can the water of the stream clear out the dung?
Can man's knowledge sweep away the ignorance of his sensual self?

کی تراشد تیغ دسته‌ی خویش را
رو به جراحی سپار این ریش را

How shall the sword fashion its own hilt?
Go, entrust this wound to a surgeon.

بر سر هر ریش جمع آمد مگس
تا نبیند قبح ریش خویش کس

Flies gather on every wound,
so that no one sees the foulness of his wound.

آن مگس اندیشه‌ها و آن مال تو
ریش تو آن ظلمت احوال تو

Those flies are your thoughts and your possessions:
your wound is the darkness of your states;

ور نهد مرهم بر آن ریش تو پیر
آن زمان ساکن شود درد و نفیر

And if the Pir lays a plaster on your wound,
at once the pain and lamentation are stilled,

تا که پندارد که صحت یافته ست
پرتو مرهم بر آن جا تافته ست

So that you fancy it is healed,
the ray of the plaster has shone upon the spot.

هین ز مرهم سر مکش ای پشت ریش
و آن ز پرتو دان مدان از اصل خویش

Beware! Do not turn your head away from the plaster, O you who are wounded in the back, but recognise that that proceeds from the ray: do not regard it as from your own constitution.

مرتد شدن کاتب وحی به سبب آن که پرتو وحی بر او زد آن آیت را پیش از پیغامبر صلی الله علیه و اله بخواند گفت پس من هم محل وحیم

How the writer of the Revelation fell into apostasy because the ray of the Revelation shot upon him, he recited the verse before the Prophet, on whom be peace,; then he said, "So I too am one upon whom Revelation has descended."

پیش از عثمان یکی نساخ بود
کاو به نسخ وحی جدی می‌نمود

Before ` Uthman there was a scribe
who used to be diligent in writing down the Revelation.

چون نبی از وحی فرمودی سبق
او همان را وانبشتی بر ورق

Whenever the Prophet dictated the Revelation,
he would write out the same on the leaf.

پرتو آن وحی بر وی تافتی
او درون خویش حکمت یافتی

The beams of that Revelation would shine upon him,
and he would find Wisdom within him.

عین آن حکمت بفرمودی رسول
زین قدر گمراه شد آن بو الفضول

The substance of that Wisdom was dictated by the Prophet:
by this amount that meddling fool was led astray,

کانچه می‌گوید رسول مستنیر
مر مرا هست آن حقیقت در ضمیر

Thinking, "I have in my conscience
the Truth of that which the illumined Prophet is saying."

پرتو اندیشه‌اش زد بر رسول
قهر حق آورد بر جانش نزول

The ray of his thought struck the Prophet:
the wrath of God descended on his soul.

هم ز نساخی بر آمد هم ز دین
شد عدوی مصطفی و دین به کین

He abandoned both his work as a scribe and the Religion:
he became the malignant foe of Mustafa and the Religion.

مصطفی فرمود کای گبر عنود
چون سیه گشتی اگر نور از تو بود

Mustafa said, "O obstinate miscreant, if the Light was from you,
how you should have become black?

گر تو ینبوع الهی بودیی
این چنین آب سیه نگشودیی

If you had been the Divine fountain,
you wouldst not have let out such black water as this."

تا که ناموسش به پیش این و آن
نشکند بر بست این او را دهان

Lest his reputation should be ruined in the sight of all and sundry,
this kept his mouth shut.

اندرون می‌سوختش هم زین سبب
توبه کردن می‌نیارست این عجب

His heart is being darkened;
hence he is unable to repent: this is wonderful.

آه می‌کرد و نبودش آه سود
چون در آمد تیغ و سر را در ربود

He was crying "Alas," but "Alas" was of no use to him
when the sword came on and took off his head.

کرده حق ناموس را صد من حدید
ای بسا بسته به بند ناپدید

God has made reputation a ton of iron:
oh, many a one is bound in the unseen chain!

کبر و کفر آن سان ببست آن راه را
که نیارد کرد ظاهر آه را

Pride and infidelity have barred that Way in such wise
that he cannot utter a sigh.

گفت اغلالا فهم به مقمحون
نیست آن اغلال بر ما از برون

He said, "*We have put shackles on their necks*, and therefore
they are forced to lift up their heads": those shackles are not on us from outside.

خلفهم سدا فأغشیناهم
می‌نبیند بند را پیش و پس او

"*And We have put behind them a barrier, and We have made a covering* of
darkness *over them*": the uncle is not seeing the barrier in front and behind.

رنگ صحرا دارد آن سدی که خاست
او نمی‌داند که آن سد قضاست

The barrier that arose has the appearance of open country:
he does not know that it is the barrier of the Divine destiny.

شاهد تو سد روی شاهد است
مرشد تو سد گفت مرشد است

Your beloved is a barrier to the face of the Beloved:
your guide is a barrier to the words of the guide.

ای بسا کفار را سودای دین
بندشان ناموس و کبر آن و این

Oh, many are the infidels that have a passionate longing for the Religion:
his chain is reputation and pride and that and this.

بند پنهان لیك از آهن بتر
بند آهن را کند پاره تبر

The chain is hidden, but it is worse than iron:
the iron chain is cloven by the axe.

بند آهن را توان کردن جدا
بند غیبی را نداند کس دوا

The iron chain can be removed:
none knows how to cure the invisible chain.

مرد را زنبور اگر نیشی زند
طبع او آن لحظه بر دفعی تند

If a man is stung by a wasp,
he extracts the wasp's sting from his body,

زخم نیش اما چو از هستی تست
غم قوی باشد نگردد درد سست

But since the stinging wound is from your self-existence,
the pain continues with violence and the anguish is not relieved.

شرح این از سینه بیرون می‌جهد
لیك می‌ترسم که نومیدی دهد

The explanation of this is springing forth from my breast,
but I am afraid it may give despair.

نی مشو نومید و خود را شاد کن
پیش آن فریادرس فریاد کن

No, do not despair: make yourself cheerful,
call for help to Him who comes at the call,

کای محب عفو از ما عفو کن
ای طبیب رنج ناسور کهن

Saying, “Forgive us, O You who loves to forgive,
O You who have a medicine for the old gangrenous disease!”

عکس حکمت آن شقی را یاوه کرد
خود مبین تا بر نیارد از تو گرد

The reflection of Wisdom led astray that miserable one:
be not self-conceited, lest it rise up the dust from you.

ای برادر بر تو حکمت جاریه ست
آن ز ابدال است و بر تو عاریه ست

O brother, Wisdom is flowing in upon you:
it comes from the *Abdal*, and in you it is a borrowed thing.

گر چه در خود خانه نوری یافته ست
آن ز همسایه‌ی منور تافته ست

Although the house has found a light within it,
that has shone forth from a light-giving neighbour.

شکر کن غره مشو بینی مکن
گوش دار و هیچ خود بینی مکن

Render thanks, be not beguiled by vanity, do not turn up your nose,
hearken attentively, and do not show any self-conceit.

صد دریغ و درد کاین عاریتی
امتان را دور کرد از امتی

“If is a hundred pities and griefs that this borrowed state
has put the religious communities far from religious communion.

من غلام آن که او در هر رباط
خویش را واصل نداند بر سماط

I am the slave of him who does not regard himself in every caravanseray
as having attained to the table.

بس رباطی که بباید ترك كرد
تا به مسکن در رسد يك روز مرد

Many is the caravanseray that we must leave,
in order that one day the man may reach home.

گر چه آهن سرخ شد او سرخ نیست
پرتو عاریت آتش زنی است

Though the iron has become red, it is not red:
it is a ray borrowed from something that strikes fire.

گر شود پر نور روزن یا سرا
تو مدان روشن مگر خورشید را

If the window or the house is full of light,
do not deem anything luminous except the sun.

هر در و دیوار گوید روشنم
پرتو غیری ندارم این منم

Every door and wall says, “ I am luminous:
I do not hold the rays of another, I am this.”

پس بگوید آفتاب ای نارشید
چون که من غارب شوم آید پدید

Then the sun says, “ O you who art not right,
when I set it will become evident.”

سبزه‌ها گویند ما سبز از خودیم
شاد و خندانیم و بس زیبا خدیم

The plants say, “We are green of ourselves,
we are gay and smiling and we are tall.”

فصل تابستان بگوید ای امم
خویش را بینید چون من بگذرم

The season of summer says,
“O peoples behold yourselves when I depart!”

تن همی‌نازد به خوبی و جمال
روح پنهان کرده فر و پر و بال

The body is boasting of its beauty and attractiveiness,
the spirit, having concealed its glory and pinions and plumes,

گویدش ای مزبله تو کیستی
يك دو روز از پرتو من زیستی

Says to it, “O dunghill, who are you?
Through my beams you have come to life for a day or two.

غنج و نازت می‌نگنجد در جهان
باش تا که من شوم از تو جهان

Your flirtatious and prideful airs are not contained in the world;
wait till I spring up from you!

گرم‌دارانت ترا گوری کنند
طعمه‌ی موران و مارانت کنند

They whose love warmed you will dig a grave for you;
they will make you a morsel for ants and reptiles.

بینی از گند تو گیرد آن کسی
کاو به پیش تو همی‌مردی بسی

That one who many a time in your presence was dying
will hold his nose at your stench."

پرتو روح است نطق و چشم و گوش
پرتو آتش بود در آب جوش

The glare of the spirit is speech and eye and ear:
the glare of fire is the bubbling in the water.

آن چنان که پرتو جان بر تن است
پرتو ابدال بر جان من است

As the glare of the spirit falls on the body,
so fall the glare of the Abdal on my soul.

جان جان چون واکشد پا را ز جان
جان چنان گردد که بی‌جان تن بدان

When the Soul of the soul withdraws from the soul,
the soul becomes even as the soulless body. Know!

سر از آن رو می‌نهم من بر زمین
تا گواه من بود در روز دین

For that reason I am laying my head on the earth,
so that she may be my witness on the Day of Judgment.

یوم دین که زلزلت زلزالها
این زمین باشد گواه حالها

On the Day of Judgment, when *she shall be made to quake mightily*,
this earth will bear witness to all that passed;

کاو تحدث جهرة أخبارها
در سخن آید زمین و خاره‌ها

For *she wil*l plainly *declare what she knows*:
earth and rocks will begin to speak

فلسفی منکر شود در فکر و ظن
گو برو سر را بر آن دیوار زن

The philosopher, in his thought and opinion, becomes disbelieving:
bid him go and dash his head against this wall!

نطق آب و نطق خاك و نطق گل
هست محسوس حواس اهل دل

The speech of water, the speech of earth, and the speech of mud
are apprehended by the senses of them that have hearts.

فلسفی کاو منکر حنانه است
از حواس اولیا بیگانه است

The philosopher who disbelieves in the moaning pillar
is a stranger to the senses of the saints.

گوید او که پرتو سودای خلق
بس خیالات آورد در رای خلق

He says that the beam of melancholia
brings many images into people's minds.

بلکه عکس آن فساد و کفر او
این خیال منکری را زد بر او

No, but the reflection of his wickedness and infidelity
cast this idle fancy of skepticism upon him.

فلسفی مر دیو را منکر شود
در همان دم سخره‌ی دیوی بود

The philosopher comes to deny the existence of the Devil,
and at the same time he is possessed by a devil.

گر ندیدی دیو را خود را ببین
بی‌جنون نبود کبودی بر جبین

If you have not seen the Devil, behold yourself:
without diabolic possession there is no blueness in the forehead.

هر که را در دل شك و پیچانی است
در جهان او فلسفی پنهانی است

Whoever has doubt and perplexity in his heart,
he in this world is a secret philosopher.

می‌نماید اعتقاد و گاه گاه
آن رگ فلسف کند رویش سیاه

He is professing firm belief, but some time or other
that philosophical vein will blacken his face.

الحذر ای مومنان کان در شماست
در شما بس عالم بی‌منتهاست

Take care, O you Faithful! For that is in you:
in you is many an infinite world.

جمله هفتاد و دو ملت در تو است
وه که روزی آن بر آرد از تو دست

In you are all the two-and-seventy sects:
woe if one day they gain the upper hand over you.

هر که او را برگ آن ایمان بود
همچو برگ از بیم این لرزان بود

From fear of this, every one who has the fortune (*barg*) of this Faith
is trembling like a leaf (*barg*).

بر بلیس و دیو از آن خندیده‌ای
که تو خود را نیك مردم دیده‌ای

You have laughed at Iblis and the devils
because you have regarded yourself as a good man.

چون کند جان باژگونه پوستین
چند وا ویلا بر آید ز اهل دین

When the soul shall turn its coat inside out, how many a "Woe is me"
will it extort from the followers of the Religion!

بر دکان هر زرنما خندان شده ست
ز آنکه سنگ امتحان پنهان شده ست

On the counter everything that looks like gold is smiling,
because the touchstone is out of sight.

پرده ای ستار از ما بر مگیر
باش اندر امتحان ما مجیر

O Coverer, do not lift up the veil from us,
be a protector to us in our test.

قلب پهلو می‌زند با زر به شب
انتظار روز می‌دارد ذهب

At night the false coin jostles with the gold:
the gold is waiting for day.

با زبان حال زر گوید که باش
ای مزور تا بر آید روز فاش

With the tongue of its (inward) state the gold says,
"Wait, O tinselled one, till day rises clear."

صد هزاران سال ابلیس لعین
بود ز ابدال و امیر المؤمنین

Hundreds of thousands of years the accursed Iblis
was a saint and the prince of true believers;

پنجه زد با آدم از نازی که داشت
گشت رسوا همچو سرگین وقت چاشت

On account of the pride which he had, he grappled with Adam
and was put to shame, like dung in the morning.

دعا کردن بلعم باعور که موسی و قومش را از این شهر که حصار داده‌اند بی‌مراد باز گردان

How Bal' am son of Ba'ur prayed, saying, "Cause Moses and his people to turn back, without having gained their desire, from this city which they have besieged."

بلعم باعور را خلق جهان
سغبه شد مانند عیسای زمان

To Bal'am son of Ba'ur the people of the world became subject,
like unto the Jesus of the time.

سجده ناوردند کس را دون او
صحت رنجور بود افسون او

They bowed to none but him:
his spell was health to the sick.

پنجه زد با موسی از کبر و کمال
آن چنان شد که شنیده ستی تو حال

From pride and perfection he grappled with Moses:
his plight became such as you have heard.

صد هزار ابلیس و بلعم در جهان
همچنین بوده ست پیدا و نهان

Even so there have been in the world, manifest or hidden,
a hundred thousand like Iblis and Bal'am.

این دو را مشهور گردانید اله
تا که باشد این دو بر باقی گواه

God caused these two to be notorious,
that these two might bear witness against the rest.

این دو دزد آویخت از دار بلند
ور نه اندر قهر بس دزدان بدند

These two thieves He hanged on a high gallows;
else there were many thieves in His vengeance.

این دو را پرچم به سوی شهر برد
کشتگان قهر را نتوان شمرد

These two He dragged by their forelocks to the city;
it is impossible to number the victims of His wrath.

نازنینی تو ولی در حد خویش
اللّٰه الله پا منه از حد خویش

You are a favourite, but within your bounds.
God, God, do not set foot beyond bounds.

گر زنی بر نازنین تر از خودت
در تگ هفتم زمین زیر آردت

If you combat with one who is a greater favourite than yourself,
it will bring you down to the lowest depth of the seventh earth.

قصه‌ی عاد و ثمود از بهر چیست
تا بدانی کانبیا را نازکی است

For what purpose is the tale of Ad and Thamud?
That you may know that the prophets have disdain.

این نشان خسف و قذف و صاعقه
شد بیان عز نفس ناطقه

These signs—the swallowing up, the hurling of stones, and the thunderbolts—
were evidence of the dearness of the Rational Soul.

جمله حیوان را پی انسان بکش
جمله انسان را بکش از بهر هش

Kill all animals for the sake of man;
kill all mankind for the sake of Reason.

هش چه باشد عقل کل هوشمند
هوش جزوی هش بود اما نژند

What is Reason? The Essence of Knowledge of the man endowed
with reason. Partial reason is reason, but it is infirm.

جمله حیوانات وحشی ز آدمی
باشد از حیوان انسی در کمی

All the animals that are wild to man
are inferior to the human animal.

خون آنها خلق را باشد سبیل
ز انکه وحشی‌اند از عقل جلیل

Their blood is free to mankind,
since they have not become capable of human actions.

عزت وحشی بدین افتاد پست
که مر انسان را مخالف آمده ست

The honour of the wild animals is fallen
because they have grown hostile to man.

پس چه عزت باشدت ای نادره
چون شدی تو حُمُرٌ مستنفرة

What honour, then, will be yours, O marvel,
since you have become *timorous wild asses*?

خر نشاید کشت از بهر صلاح
چون شود وحشی شود خونش مباح

Because of his usefulness, the ass ought not to be killed;
when he turns wild, his blood becomes lawful.

گر چه خر را دانش زاجر نبود
هیچ معذورش نمی‌دارد ودود

Although the ass had no knowledge to restrain him,
the Loving One is not excusing him at all.

پس چو وحشی شد از آن دم آدمی
کی بود معذور ای یار سمی

How, then, shall man be excused, O noble friend,
when he has become wild to that Word?

لاجرم کفار را شد خون مباح
همچو وحشی پیش نشاب و رماح

Of necessity permission was given to shed the blood of the infidels,
like a wild beast before the arrows and lances.

جفت و فرزندانشان جمله سبیل
ز آنکه بی‌عقلند و مردود و ذلیل

All their wives and children are free spoil,
because they are wildly averse to the august Reason.

باز عقلی کاو رمد از عقل عقل
کرد از عقلی به حیوانات نقل

Once more, a reason that flees from the Reason of reason
is transported from rationality to the animals.

اعتماد کردن هاروت و ماروت بر عصمت خویش و آمیزی اهل دنیا خواستن و در فتنه افتادن

How Harut and Marut relied upon their immaculateness and desired to mix with the people of this world and fell into temptation.

همچو هاروت و چو ماروت شهیر
از بطر خوردند زهر آلود تیر

How, because of their arrogance, the celebrated Harut and Marut
were struck by the poisoned arrow.

اعتمادی بودشان بر قدس خویش
چیست بر شیر اعتماد گاومیش

They had confidence in their holiness,
what is it for the buffalo to have confidence in the lion?

گر چه او با شاخ صد چاره کند
شاخ شاخش شیر نر پاره کند

Though he makes a hundred shifts with his horn,
the fierce lion will tear him to pieces limb by limb.

گر شود پر شاخ همچون خار پشت
شیر خواهد گاو را ناچار کشت

If he becomes as full of horns as a hedgehog,
the buffalo will inevitably be killed by the lion.

گر چه صرصر بس درختان می‌کند
با گیاه تر وی احسان می‌کند

Though the Sarsar wind uproots many trees,
it makes every blade of grass glisten with beauty.

بر ضعیفی گیاه آن باد تند
رحم کرد ای دل تو از قوت ملند

That violent wind had pity on the weakness of the grass:
do not you, O heart, brag vainly of your strength.

تیشه را ز انبوهی شاخ درخت
کی هراس آید ببرد لخت لخت

How should the axe be afraid of the thickness of the branches?
It cuts them to pieces.

لیك بر برگی نکوبد خویش را
جز که بر نیشی نکوبد نیش را

But it does not beat itself against a leaf,
it does not beat its edge except against an edge.

شعله را ز انبوهی هیزم چه غم
کی رمد قصاب از خیل غنم

What does the flame care for the great quantity of firewood?
How should the butcher flee in terror from the multitude of sheep?

پیش معنی چیست صورت بس زبون
چرخ را معنیش می‌دارد نگون

What is form in the presence of reality?
Very feeble It is the reality of the sky that keeps it upside down.

تو قیاس از چرخ دولابی بگیر
گردشش از کیست از عقل مشیر

Judge by the analogy of the celestial wheel:
from whom does its motion proceed? From directive Reason

گردش این قالب همچون سپر
هست از روح مستر ای پسر

The motion of this shield-like body
is from the veiled spirit, O son.

گردش این باد از معنی اوست
همچو چرخی کان اسیر آب جوست

The motion of this wind is from its reality,
like the wheel that is captive to the water of the stream.

جر و مد و دخل و خرج این نفس
از که باشد جز ز جان پر هوس

The ebb and flow and incoming and outgoing of this breath —
from whom does it proceed but from the spirit that is filled with desire?

گاه جیمش می‌کند گه حا و دال
گاه صلحش می‌کند گاهی جدال

Now it makes the breath *jim*, now *ha* and *dal*;
now it makes it peace, now strife.

همچنین این باد را یزدان ما
کرده بد بر عاد همچون اژدها

Even so our God had made this wind
like a dragon against Ad.

باز هم آن باد را بر مومنان
کرده بد صلح و مراعات و امان

Again, He had also made that wind peace and regard-fulness
and safety for the true believers.

گفت المعنی هو الله شیخ دین
بحر معنیهای رب العالمین

"The Reality is Allah," said the Shaykh of the Religion,
the sea of the spiritual realities of the Lord of created beings.

جمله اطباق زمین و آسمان
همچو خاشاکی در آن بحر روان

All the tiers of earth and heaven
are as straws in that flowing sea.

حمله‌ها و رقص خاشاك اندر آب
هم ز آب آمد به وقت اضطراب

The rushing and tossing of the straws in the water
is produced by the water when it is agitated.

چون که ساکن خواهدش کرد از مرا
سوی ساحل افکند خاشاك را

When it wishes to make them cease from struggling,
it casts the straws toward the shore.

چون کشد از ساحلش در موج گاه
آن کند با او که آتش با گیاه

When it draws them from the shore into the surge
it does with them that which the Sarsar does with the grass.

این حدیث آخر ندارد باز ران
جانب هاروت و ماروت ای جوان

This topic is endless.
Speed back, O youth, to Harut and Marut.

باقی قصه‌ی هاروت و ماروت و نکال و عقوبت ایشان هم در دنیا به چاه بابل

The rest of the story of Harut and Marut, and how an exemplary punishment was inflicted on them, even in this world, in the pit of Babylon

چون گناه و فسق خلقان جهان
می‌شدی بر هر دو روشن آن زمان

Inasmuch as the sin and wickedness of the people of the world
was becoming clearly visible to them both from the latticed window,

دست‌خاییدن گرفتندی ز خشم
لیك عیب خود ندیدندی به چشم

They began to gnaw their hands in wrath,
but had no eyes for their own fault.

خویش در آیینه دید آن زشت مرد
رو بگردانید از آن و خشم کرد

The ugly man saw himself in the mirror:
he turned his face away from that and was enraged.

خویش بین چون از کسی جرمی بدید
آتشی در وی ز دوزخ شد پدید

When the self-conceited person has seen any one commit a sin,
there appears in him a fire from Hell.

حمیت دین خواند او آن کبر را
ننگرد در خویش نفس گبر را

He calls that pride defence of the Religion:
he regards not the soul of arrogance in himself.

حمیت دین را نشانی دیگر است
که از آن آتش جهانی اخضر است

Defence of the Religion has a different character,
for from that fire a world is green.

گفت حقشان گر شما روشان‌گرید
در سیه کاران مغفل منگرید

God said to them, "If you are enlightened, look not carelessly upon
the doers of black deeds who have been made forgetful.

شکر گویید ای سپاه و چاکران
رسته‌اید از شهوت و از چاك ران

Render thanks, O Host and Servants!
You are freed from lust and sexual intercourse.

گر از آن معنی نهم من بر شما
مر شما را بیش نپذیرد سما

If I impose that kind of nature on you,
Heaven will accept you no more.

عصمتی که مر شما را در تن است
آن ز عکس عصمت و حفظ من است

The preservation which you have in your bodies
is from the reflection of My preservation and care.

آن ز من بینید نز خود هین و هین
تا نچربد بر شما دیو لعین

Oh, beware! Regard that as from Me, not from yourselves,
lest the accursed Devil prevail against you."

آن چنان که کاتب وحی رسول
دید حکمت در خود و نور اصول

As the writer of the Revelation given to the Prophet
deemed the Wisdom and the Original Light in himself.

خویش را هم صوت مرغان خدا
می‌شمرد آن بد صفیری چون صدا

He was reckoning himself a fellow-songster of the Birds of God,
that was a whistle resembling an echo.

لحن مرغان را اگر واصف شوی
بر مراد مرغ کی واقف شوی

If you become an exponent of the song of birds,
how will you become acquainted with the meaning of the bird?

گر بیاموزی صفیر بلبلی
تو چه دانی کاو چه دارد با گلی

If you learn the note of a nightingale,
how will you know what it has towards a rose?

ور بدانی باشد آن هم از گمان
چون ز لب جنبان گمانهای کران

Or if you do know, it will be from analogy and surmise,
like the conjectures formed by deaf people from those who move their lips.

به عیادت رفتن کر بر همسایه‌ی رنجور خویش

How the deaf man went to visit his sick neighbour.

آن کری را گفت افزون مایه‌ای
که ترا رنجور شد همسایه‌ای

One possessed of much wealth said to a deaf man,
"A neighbour of yours is fallen ill."

گفت با خود کر که با گوش گران
من چه دریابم ز گفت آن جوان

The deaf man said to himself, "Being hard of hearing,
what shall I understand of the words spoken by that youth?

خاصه رنجور و ضعیف آواز شد
لیك باید رفت آن جا نیست بد

Especially he is ill and his voice is weak;
but I must go there, there's no escape.

چون ببینم کان لبش جنبان شود
من قیاسی گیرم آن را هم ز خود

When I see his lips moving,
I will form a conjecture as to that from myself.

چون بگویم چونی ای محنت کشم
او بخواهد گفت نیکم یا خوشم

When I say, ' How are you, O my suffering (friend)?'
he will reply, ' I am fine' or I am pretty well.'

من بگویم شکر چه خوردی ابا
او بگوید شربتی یا ماشبا

I will say, Thanks! What potion have you had to drink?'
He will reply, some sherbet or a decoction of kidney-beans.'

من بگویم صحه نوشت کیست آن
از طبیبان پیش تو گوید فلان

I will say, May you enjoy health! Who is the doctor attending you?'
He will answer, So-and-so.'

من بگویم بس مبارك پاست او
چون که او آمد شود کارت نکو

He is one who brings great luck with him,'
I will remark; `since he has come, things will go well for you.

پای او را آزمودستیم ما
هر کجا شد می‌شود حاجت روا

I have experienced his foot:
wherever he goes, the desired object is attained.'"

این جوابات قیاسی راست کرد
پیش آن رنجور شد آن نیك مرد

The good man made ready these conjectural answers,
and went to see the invalid.

گفت چونی گفت مردم گفت شکر
شد از این رنجور پر آزار و نکر

"How are you?" he asked. "I am at the point of death," said he. "Thanks!"
cried the deaf man. At this, the patient became resentful and indignant,

کین چه شکر است او مگر با ما بد است
کر قیاسی کرد و آن کژ آمده ست

Saying, "What thanksgiving is this? He has been my enemy."
The deaf man made a conjecture, and it has turned out to be wrong.

بعد از آن گفتش چه خوردی گفت زهر
گفت نوشت باد افزون گشت قهر

After that, he asked him what he had drunk. "Poison," said he. "May it do
you good and give you health!" said the deaf man. His wrath increased.

بعد از آن گفت از طبیبان کیست او
کاو همی‌آید به چاره پیش تو

Then he inquired, "Which of the doctors is it
that is coming to attend you?"

گفت عزراییل می‌آید برو
گفت پایش بس مبارك شاد شو

He replied, "Azrael is coming. Go!"
"His foot," said the deaf man, "is very blessed: be glad!"

کر برون آمد بگفت او شادمان
شکر کش کردم مراعات این زمان

The deaf man went forth.
He said gaily, "Thanks for that! Now I will take leave."

گفت رنجور این عدوی جان ماست
ما ندانستیم کاو کان جفاست

The invalid said, "This is my mortal foe:
I did not know he was a mine of iniquity."

خاطر رنجور جویان صد سقط
تا که پیغامش کند از هر نمط

The mind of the invalid was seeking a hundred abusive terms,
that he might send him a message of every description,

چون کسی کاو خورده باشد آش بد
می‌بشوراند دلش تا قی کند

As, when any one has eaten bad food,
it is turning his heart until he vomits.

کظم غیظ این است آن را قی مکن
تا بیابی در جزا شیرین سخن

Suppression of anger is this: do not vomit it,
so that you may gain sweet words in recompense.

چون نبودش صبر می‌پیچید او
کاین سگ زن روسپی حیز کو

Since he had no patience, he was tormented.
"Where," he cried, " is this cur, this infamous cuckold,

تا بریزم بر وی آن چه گفته بود
کان زمان شیر ضمیرم خفته بود

That I may pour upon him what he said,
for at that time the lion of my Thought was asleep.

چون عیادت بهر دل آرامی است
این عیادت نیست دشمن کامی است

Inasmuch as visiting the sick is for the purpose of tranquility,
this is not a visit to the sick: it is the satisfaction of an enemy's wish.

تا ببیند دشمن خود را نزار
تا بگیرد خاطر زشتش قرار

That he should see his enemy enfeebled
and that his wicked heart should be at peace."

بس کسان کایشان ز طاعت گمره‌اند
دل به رضوان و ثواب آن دهند

Many are they that do works of devotion
and set their hearts on being approved and rewarded for the same

خود حقیقت معصیت باشد خفی
بس کدر کان را تو پنداری صفی

It is in truth a lurking sin:
that, which he thinks pure is foul,

همچو آن کر که همی‌پنداشته ست
کو نکویی کرد و آن بر عکس جست

As the deaf man, who fancied that he did a kindness,
but it had the opposite result.

او نشسته خوش که خدمت کرده‌ام
حق همسایه به جا آورده‌ام

He sits down well-pleased, saying, "I have paid my respects,
I have performed what was due to my neighbour";

بهر خود او آتشی افروخته ست
در دل رنجور و خود را سوخته ست

he has kindled a fire against himself in the invalid's heart
and burned himself.

فاتقوا النار التي أوقدتم
إنكم في المعصية ازددتم

Beware, then, of the fire that you have kindled:
truly you have increased in sin.

گفت پیغمبر به یك صاحب ریا
صل إنك لم تصل یا فتی

The Prophet said to our hypocrite,
"Pray, for indeed you have not prayed, my man."

از برای چاره‌ی این خوفها
آمد اندر هر نمازی اهدنا

As a means of preventing these dangers,
"*Guide us*" comes in every prayer,

کاین نمازم را میامیز ای خدا
با نماز ضالین و اهل ریا

That is to say, "O God, do not mingle my prayer
with the prayer of the erring and the hypocrites."

از قیاسی که بکرد آن کر گزین
صحبت ده ساله باطل شد بدین

By the analogical reasoning which the deaf man adopted
a ten years' friendship was made vain.

خاصه ای خواجه قیاس حس دون
اندر آن وحیی که هست از حد فزون

Especially, O master, the analogy drawn by the low senses
in regard to the Revelation which is illimitable.

گوش حس تو به حرف ار در خور است
دان که گوش غیب گیر تو کر است

If your sensuous ear is fit for the letter,
know that your ear that receives the occult is deaf.

اول کسی که در مقابله‌ی نص قیاس آورد ابلیس بود

The first to bring analogical reasoning to bear against the Revealed Text was Iblis.

اول آن کس کاین قیاسکها نمود
پیش انوار خدا ابلیس بود

The first person who produced these paltry analogies
in the presence of the Lights of God was Iblis.

گفت نار از خاك بی‌شك بهتر است
من ز نار و او ز خاك اكدر است

He said, " Beyond doubt fire is superior to earth:
I am of fire, and he is of dingy earth.

پس قیاس فرع بر اصلش کنیم
او ز ظلمت ما ز نور روشنیم

Let us, then, judge by comparing the secondary with its principal:
he is of darkness, I of radiant light."

گفت حق نی بل که لا انساب شد
زهد و تقوی فضل را محراب شد

God said, "No, but on the contrary *there shall be no lineage*:
asceticism and piety shall be the avenue to pre-eminence."

این نه میراث جهان فانی است
که به انسابش بیابی جانی است

This is not the heritage of the fleeting world,
so that you should gain it by ties of relationship: it is a spiritual.

بلکه این میراثهای انبیاست
وارث این جانهای اتقیاست

No, these things are the heritage of the prophets;
the inheritors of these are the spirits of the devout.

پور آن بو جهل شد مومن عیان
پور آن نوح نبی از گمرهان

The son of Bu Jahl became a true believer for all to see;
the son of Noah became one of those who lost the way.

زادهی خاکی منور شد چو ماه
زادهی آتش تویی رو رو سیاه

“The child of earth became illumined like the moon;
you are the child of fire: leave with your black face!”

این قیاسات و تحری روز ابر
یا به شب مر قبله را کرده ست حبر

The wise man has made such reasoning and investigation
on a cloudy day or at night for the sake of the qibla;

لیك با خورشید و کعبه پیش رو
این قیاس و این تحری را مجو

But with the sun and with the Ka`ba before your face,
do not seek to reason and investigate in this manner.

کعبه نادیده مکن رو زو متاب
از قیاس الله أعلم بالصواب

Do not pretend that you cannot see the Ka`ba, do not avert Your face
from it because you have reasoned. God knows best what is right.

چون صفیری بشنوی از مرغ حق
ظاهرش را یاد گیری چون سبق

When you hear a pipe from the Bird of God,
you commit its outward to memory, like a lesson,

وانگهی از خود قیاساتی کنی
مر خیال محض را ذاتی کنی

And then from yourself you make some analogies:
you make mere fancy into a substance.

اصطلاحاتی است مر ابدال را
که نباشد ز آن خبر اقوال را

The *Abdal* have certain mystical expressions
of which the doctrines are ignorant.

منطق الطیری به صوت آموختی
صد قیاس و صد هوس افروختی

You have learned the birds’ language by the sound;
you have kindled a hundred analogies and a hundred caprices.

همچو آن رنجور دلها از تو خست
کر به پندار اصابت گشته مست

The hearts are wounded by you, as the invalid,
the deaf man became intoxicated with the vain notion of success.

کاتب آن وحی ز آن آواز مرغ
برده ظنی کاو بود همباز مرغ

The writer of the Revelation, from the Bird’s voice,
supposed that he was the Bird’s equal:

مرغ پری زد مر او را کور کرد
نك فرو بردش به قعر مرگ و درد

The Bird flapped a wing and blinded him:
lo, it plunged him in the abyss of death and bale.

هین به عکسی یا به ظنی هم شما
در میفتید از مقامات سما

“Beware! Do not also be beguiled by a reflection or an opinion,
fall from the dignities of Heaven!

گر چه هاروتید و ماروت و فزون
از همه بر بام نحن الصافون

Although you are Harut and Marut and superior to all
on the terrace of *We are they that stand in ranks*,

بر بدیهای بدان رحمت کنید
بر منی و خویش بینی کم تنید

Take mercy on the wickednesses of the wicked:
do not cling to egoism and self-conceit.

هین مبادا غیرت آید از کمین
سر نگون افتید در قعر زمین

Beware, lest jealousy comes from ambush
and you fall headlong to the bottom of the earth.”

هر دو گفتند ای خدا فرمان تراست
بی‌امان تو امانی خود کجاست

They both said, " O God, Yours is the command:
without Your security where indeed is any security?"

این همی‌گفتند و دلشان می‌طپید
بد کجا آید ز ما نعم العبید

They were saying that, but their hearts were throbbing.
How should evil come from us? Good servants are we!"

خار خار دو فرشته هم نهشت
تا که تخم خویش بینی را نکشت

The prick of desire in the two angels did not leave
until it sowed the seed of self-conceit.

پس همی‌گفتند کای ارکانیان
بی‌خبر از پاکی روحانیان

Then they were saying, "O you that are composed of the elements
unacquainted with the purity of the spiritual beings,

ما بر این گردون تتقها می‌تنیم
بر زمین آییم و شادُروان زنیم

We will draw curtains over this sky,
we will come to earth and set up the canopy,

عدل توزیم و عبادت آوریم
باز هر شب سوی گردون بر پریم

We will deal justice and perform worship
and every night we will fly up again to Heaven,

تا شویم اعجوبه‌ی دور زمان
تا نهیم اندر زمین امن و امان

That we may become the wonder of the world,
that we may establish safety and security on the earth."

آن قیاس حال گردون بر زمین
راست ناید فرق دارد در کمین

The analogy between the state of Heaven and the earth is inexact:
it has a concealed difference.

در بیان آن که حال خود و مستی خود پنهان باید داشت از جاهلان

Explaining that one must keep one's own state and intoxication hidden from the ignorant

بشنو الفاظ حکیم پرده‌ای
سر همانجا نه که باده خورده‌ای

Hearken to the words of the Sage who lived in seclusion,
"Lay your head in the same place where you have drunk the wine."

چون که از میخانه مستی ضال شد
تسخر و بازیچه‌ی اطفال شد

When the drunken man has gone astray from a tavern,
he becomes the children's laughing-stock and plaything.

می‌فتد او سو به سو بر هر رهی
در گل و می‌خنددش هر ابلهی

Whatever way he goes, he is falling in the mud,
on this side and on that side, and every fool is laughing at him.

او چنین و کودکان اندر پی‌اش
بی‌خبر از مستی و ذوق می‌اش

He like this, while the children at his heels
are without knowledge of his intoxication and the taste of his wine.

خلق اطفال‌اند جز مست خدا
نیست بالغ جز رهیده از هوا

All mankind are children except him that is intoxicated with God;
none is grown-up except him that freed from sensual desire.

گفت دنیا لعب و لهو است و شما
کودکید و راست فرماید خدا

He said, "This world is a play and pastime, and you are children";
and God speaks truth.

از لعب بیرون نرفتی کودکی
بی‌ذکات روح کی باشد ذکی

If you have not gone forth from play, you are a child:
without purity of spirit how will you be fully intelligent?

چون جماع طفل دان این شهوتی
که همی‌رانند اینجا ای فتی

Know, O youth, that the lust in which men are indulging here
is like the sexual intercourse of children.

آن جماع طفل چه بود بازیی
با جماع رستمی و غازیی

What is the child's sexual intercourse? An idle play, compared with the
sexual intercourse of a Rustam and a brave champion of Islam.

جنگ خلقان همچو جنگ کودکان
جمله بی‌معنی و بی‌مغز و مهان

The wars of mankind are like children's fights—
all meaningless, pithless, and contemptible.

جمله با شمشیر چوبین جنگشان
جمله در لاینفعی آهنگشان

All their fights are with wooden swords,
all their purposes are in futility;

جمله‌شان گشته سواره بر نیی
کاین براق ماست یا دلدل پیی

They all are riding on a reed-cane, saying,
"This is our Buraq or mule that goes like Duldul"

حامل‌اند و خود ز جهل افراشته
راکب و محمول ره پنداشته

They are carrying, but in their folly they have raised themselves on high:
they have fancied themselves to be riders carried along the road.

باش تا روزی که محمولان حق
اسب تازان بگذرند از نه طبق

"Wait till the day when those who are borne aloft by God shall pass,
galloping, beyond the nine tiers!

تعرج الروح إلیه و الملك
من عروج الروح یهتز الفلك

"*The spirit and the angels shall ascend to Him*":
at the ascension of the spirit Heaven shall tremble.

همچو طفلان جمله‌تان دامن سوار
گوشه‌ی دامن‌گرفته اسب‌وار

Like children, you all are riding on your skirts:
you have taken hold of the corner of your skirt as a horse.

از حق إِنَّ الظَّنَّ لا يُغْنِي رسید
مرکب ظن بر فلك‌ها کی دوید

From God came, "*Truly, opinion doth not enable to dispense*":
when did the steed of opinion run to the Heavens?

اغلب الظنین فی ترجیح ذا
لا تماری الشمس فی توضیحها

While preferring the stronger of the two opinions,
do not doubt whether you see the sun when it is shining!

آن گهی بینید مرکبهای خویش
مرکبی سازیده‌اید از پای خویش

At that time behold your steeds!
You have made a steed of your own foot.

وهم و فکر و حس و ادراك شما
همچو نی دان مرکب کودك هلا

Come, recognise that your imagination and reflection and sense-perception
and apprehension are like the reed-cane on which children ride.

علمهای اهل دل حمالشان
علمهای اهل تن احمالشان

The sciences of the mystics bear them;
the sciences of sensual men are burdens to them.

علم چون بر دل زند یاری شود
علم چون بر تن زند باری شود

When knowledge strikes on the heart, it becomes a helper (*yari*);
when knowledge strikes on the body, it becomes a burden (*bari*).

گفت ایزد یحمل اسفاره
بار باشد علم کان نبود ز هو

God has said, "*Like an ass laden with his books*":
burdensome is the knowledge that is not from Himself.

علم کان نبود ز هو بی‌واسطه
آن نپاید همچو رنگ ماشطه

The knowledge that is not immediately from Himself
does not endure, like makeup.

لیك چون این بار را نیکو کشی
بار بر گیرند و بخشندت خوشی

But when you carry this burden well,
the burden will be removed and you will be given joy.

هین مکش بهر هوا آن بار علم
تا ببینی در درون انبار علم

Beware! Do not carry this burden of knowledge for the sake of selfish desire,
so that you may ride on the smooth-paced steed of knowledge,

تا که بر رهوار علم آیی سوار
بعد از آن افتد ترا از دوش بار

So that you may mount the smooth-paced steed of knowledge,
afterwards the burden may fall from your shoulder.

از هواها کی رهی بی‌جام هو
ای ز هو قانع شده با نام هو

Flow will you be freed from selfish desires without the cup of *Hu*,
O you who have become content with no more of *Hu* than the name of *Hu*?

از صفت و ز نام چه زاید خیال
و آن خیالش هست دلال وصال

From attribute and name what comes to birth? Imagination;
and that imagination shows the way to union with Him.

دیده‌ای دلال بی‌مدلول هیچ
تا نباشد جاده نبود غول هیچ

Have you ever seen a subject that shows without an object that is shown:
unless there is the road, there can never be the ghoul?

هیچ نامی بی‌حقیقت دیده‌ای
یا ز گاف و لام گل گل چیده‌ای

Have you ever seen a name without the reality?
Or have you plucked a rose (*gul*) from *gaf* and *lam* of *gul*?

اسم خواندی رو مسمی را بجو
مه به بالا دان نه اندر آب جو

You have pronounced the name: go, seek the thing named.
Know that the moon is on high, not in the water of the stream

گر ز نام و حرف خواهی بگذری
پاك کن خود را ز خود هین یك سری

If you would pass beyond name and letter,
oh, make yourself wholly purged of self.

همچو آهن ز آهنی بی‌رنگ شو
در ریاضت آینه‌ی بی‌زنگ شو

Like iron, lose the ferruginous colour;
become in your ascetic discipline a mirror without rust.

خویش را صافی کن از اوصاف خود
تا ببینی ذات پاك صاف خود

Make yourself pure from the attributes of self,
that you may behold yours own pure untarnished essence,

بینی اندر دل علوم انبیا
بی‌کتاب و بی‌معید و اوستا

And you will see within your heart the sciences of the prophets,
without book and without preceptor and master.

گفت پیغمبر که هست از امتم
کاو بود هم گوهر و هم همتم

The Prophet said, "Among my people
are some who are one with me in nature and aspiration:

مر مرا ز آن نور بیند جانشان
که من ایشان را همی‌بینم بدان

Their spirits behold me by the same light
by which I am beholding them."

بی‌صحیحین و احادیث و رواه
بلکه اندر مشرب آب حیات

Without the two *Sahihs* and Traditions and Traditionists;
no, in the place where they drink the Water of Life

سر امسینا لکردیا بدان
راز اصبحنا عرابیا بخوان

Know the secret of "In the evening I was a Kurd";
read the mystery of "In the morning I was an Arab."

ور مثالی خواهی از علم نهان
قصه گو از رومیان و چینیان

And if you desire a parable of the hidden knowledge, relate the story
of the Greeks and the Chinese.

قصه‌ی مری کردن رومیان و چینیان در علم نقاشی و صورتگری

The story of the contention between the Rumis and the Chinese in the art of painting and picturing

چینیان گفتند ما نقاش‌تر
رومیان گفتند ما را کر و فر

The Chinese said, "We are the better artists;"
the Greeks said," The power and excellence belongs to us."

گفت سلطان امتحان خواهم در این
کز شماها کیست در دعوی گزین

"I will put you to the test in this matter," said the Sultan,
"which of you are approved in your claim."

اهل چین و روم چون حاضر شدند
رومیان از بحث در مکث آمدند

The Chinese and the Greeks began to debate:
the Greeks retired from the debate.

چینیان گفتند يك خانه به ما
خاص بسپارید و يك آن شما

The Chinese said, "Hand over to us a particular room,
and one for you."

بود دو خانه مقابل دربدر
ز آن یکی چینی ستد رومی دگر

There were two rooms with door facing door:
the Chinese took one, the Greeks the other.

چینیان صد رنگ از شه خواستند
پس خزینه باز کرد آن ارجمند

The Chinese requested the King to give them a hundred colours:
the King opened his treasury that they might receive that.

هر صباحی از خزینه رنگها
چینیان را راتبه بود از عطا

Every morning, by bounty, the colours were dispensed
from the treasury to the Chinese.

رومیان گفتند نی نقش و نه رنگ
در خور آید کار را جز دفع زنگ

The Greeks said, "No tints and colours are proper for our work,
except to remove the rust."

در فرو بستند و صیقل می‌زدند
همچو گردون ساده و صافی شدند

They shut the door and went on burnishing:
they became clear and pure like the sky.

از دو صد رنگی به بی‌رنگی رهی است
رنگ چون ابر است و بی‌رنگی مهی است

There is a way from many-colouredness to colourlessness:
colour is like the clouds, and colourlessness is a moon.

هر چه اندر ابر ضو بینی و تاب
آن ز اختر دان و ماه و آفتاب

Whatever light and splendour you see in the clouds,
know that it comes from the stars and the moon and the sun.

چینیان چون از عمل فارغ شدند
از پی شادی دهلها می‌زدند

When the Chinese had finished their work,
they were beating drums for joy.

شه در آمد دید آن جا نقشها
می‌ربود آن عقل را و فهم را

The King entered and saw the pictures there:
that, as he encountered it, was robbing him of his wits.

بعد از آن آمد به سوی رومیان
پرده را بالا کشیدند از میان

After that, he came towards the Greeks:
they removed the intervening curtain.

عکس آن تصویر و آن کردارها
زد بر این صافی شده دیوارها

The reflection of those pictures and works
struck upon these walls which had been made pure.

هر چه آن جا دید اینجا به نمود
دیده را از دیده خانه می‌ربود

All that he had seen there seemed more beautiful here:
it was snatching the eye from the socket.

رومیان آن صوفیانند ای پدر
بیز تکرار و کتاب و بیهنر

The Greeks, O father, are the Sufis:
without study and books and erudition,

لیك صیقل کردهاند آن سینهها
پاك از آز و حرص و بخل و کینهها

But they have burnished their breasts pure
from greed and cupidity and avarice and hatreds.

آن صفای آینه وصف دل است
کاو نقوش بیعدد را قابل است

That purity of the mirror is, beyond doubt,
the heart which receives images innumerable.

صورت بیصورت بیحد غیب
ز آینهی دل تافت بر موسی ز جیب

That Moses holds in his bosom
the formless infinite form of the Unseen from the mirror of his heart.

گر چه آن صورت نگنجد در فلك
نه به عرش و فرش و دریا و سمك

Although that form is not contained in Heaven, nor in the empyrean
nor in the sphere of the stars, nor on the Fish,

ز آن که محدود است و معدود است آن
آینهی دل را نباشد حد بدان

Because those are bounded and numbered:
know that the mirror of the heart has no bound.

عقل اینجا ساکت آمد یا مضل
ز آنکه دل با اوست یا خود اوست دل

Here the understanding becomes silent or it leads into error,
because the heart is with Him, or indeed the heart is He.

عکس هر نقشی نتابد تا ابد
جز ز دل هم با عدد هم بیعدد

The reflection of every image shines unto everlasting from the heart alone,
both with plurality and without.

تا ابد هر نقش نو کاید بر او
مینماید بیحجابی اندر او

Unto everlasting every new image that falls on it
is appearing therein without any imperfection.

اهل صیقل رستهاند از بوی و رنگ
هر دمی بینند خوبی بیدرنگ

They that burnish have escaped from scent and colour:
they behold Beauty at every moment without tarrying.

نقش و قشر علم را بگذاشتند
رایت عین الیقین افراشتند

They have relinquished the form and husk of knowledge;
they have raised the banner of the eye of certainty.

رفت فکر و روشنایی یافتند
نحر و بحر آشنایی یافتند

Thought is gone, and they have gained light:
they have gained the throat and the sea of gnosis.

مرگ کاین جمله از او در وحشتاند
میکنند این قوم بر وی ریشخند

Death, of which all these are sore afraid,
this people are holding in derision.

کس نیابد بر دل ایشان ظفر
بر صدف آید ضرر نی بر گهر

None gains the victory over their hearts:
the hurt falls on the oyster-shell, not on the pearl.

گر چه نحو و فقه را بگذاشتند
لیك محو و فقر را برداشتند

Though they have let go grammar (*nahw)* and jurisprudence (*fiqh*), yet they
have taken up mystical self-effacement (*mahw*) and spiritual poverty (*faqr*).

تا نقوش هشت جنت تافته ست
لوح دلشان را پذیرا یافته ست

Ever since the forms of the Eight Paradises have appeared,
they have found the tablets of their hearts receptive.

برترند از عرش و کرسی و خلا
ساکنان مقعد صدق خدا

A hundred impressions from the empyrean and the starry sphere
and the void: what impressions? No, it is the very sight of God.

پرسیدن پیغامبر علیه السلام مر زید را امروز چونی و چون برخاستی و جواب گفتن او که اصبحت مومنا یا رسول الله

How the Prophet, on whom be peace, asked Zayd, "How are you to-day and in what state have you risen?" and how Zayd answered him, saying, "This morning I am a true believer, OMessenger of Allah."

گفت پیغمبر صباحی زید را
کیف اصبحت ای رفیق با صفا

One morning the Prophet said to Zayd,
"How are you this morning, O sincere Companion?"

گفت عبدا مومنا باز اوش گفت
کو نشان از باغ ایمان گر شگفت

He replied, "a faithful servant of God." Again he said to him,
"Where is your token from the garden of Faith, if it has bloomed?"

گفت تشنه بوده‌ام من روزها
شب نخفته ستم ز عشق و سوزها

He said, "I have thirsted in the daytime,
at night I have not slept because of love and burning griefs,

تا ز روز و شب گذر کردم چنان
که از اسپر بگذرد نوك سنان

So that I passed through day and night,
as the point of the spear passes through the shield;

که از آن سو جمله‌ی ملت یکی ست
صد هزاران سال و یك ساعت یکی ست

For beyond, nativity and continued growth are one:
hundreds of thousands of years are the same as a single hour.

هست ازل را و ابد را اتحاد
عقل را ره نیست آن سو ز افتقاد

Everlastingness and eternity are unified:
the understanding has no way beyond reason by means of intellect."

گفت از این ره کو رهاوردی بیار
در خور فهم و عقول این دیار

The Prophet said, "Where is the traveller's gift from this journey?
Produce it. Where is the token of sincerity from that fair land?"

گفت خلقان چون ببینند آسمان
من ببینم عرش را با عرشیان

Zayd said, "When people see the sky,
I behold the Empyrean with those who dwell there.

هشت جنت هفت دوزخ پیش من
هست پیدا همچو بت پیش شمن

The Eight Paradises and the Seven Hells
are as visible to me as the idol to the idolater.

یك به یك وامی‌شناسم خلق را
همچو گندم من ز جو در آسیا

I am distinguishing the people, one by one,
like wheat from barley in the mill,

که بهشتی کیست و بیگانه کی است
پیش من پیدا چو مار و ماهی است

So that who is for Paradise and who shall be a stranger
is as clear to me as snake and fish."

این زمان پیدا شده بر این گروه
یوم تبیض و تسود وجوه

The day of birth for Anatolians and Ethiopians and every race
is the *Day when faces shall become white or black.*

پیش از این هر چند جان پر عیب بود
در رحم بود و ز خلقان غیب بود

Before this, however sinful the spirit was,
it was in the womb and was hidden from the people.

الشقی من شقی فی بطن الام
من سمات الجسم یعرف حالهم

The damned are they that are damned in the mother's womb:
all of them are known by the marks of God.

تن چو مادر طفل جان را حامله
مرگ درد زادن است و زلزله

The body, like a mother, is big with the spirit-child:
death is the pangs and throes of birth.

جمله جانهای گذشته منتظر
تا چگونه زاید آن جان بطر

All the spirits that have passed over
are waiting to see in what state that proud spirit shall be horn.

زنگیان گویند خود از ماست او
رومیان گویند بس زیباست او

The Ethiopians say, “It belongs to us”;
the Anatolians say, “No, it is comely.”

چون بزاید در جهان جان و جود
پس نماند اختلاف بیض و سود

As soon as it is born into the world of spirit and grace,
there is no further difference between the whites and the blacks.

گر بود زنگی برندش زنگیان
روم را رومی برد هم از میان

If it is an Ethiopian, the Ethiopians carry it off;
and if it is an Anatolian, the Anatolians lead it away.

تا نزاد او مشکلات عالم است
آن که نازاده شناسد او کم است

Until it is born, it is a riddle for the world:
few are they that know the unborn.

او مگر ینظر بنور الله بود
کاندرون پوست او را ره بود

Such a one surely is seeing by the light of God,
for he has the way within the skin.

اصل آب نطفه اسپید است و خوش
لیك عکس جان رومی و حبش

The fundamental of embryo’s water is white and enchanting,
but the reflection of the spirit, Anatolian or Ethiopian,

می‌دهد رنگ احسن التقویم را
تا به اسفل می‌برد این نیم را

Is giving colour to those who are most excellent in their constitution,
it is bearing this half down to the lowest depth.

این سخن پایان ندارد باز ران
تا نمانیم از قطار کاروان

This discourse has no end. Hurry back,
that we may not be left behind by the caravan’s file of camels.

یوم تبیض و تسود وجوه
ترك و هندو شهره گردد ز آن گروه

On the Day when faces shall become white or black,
by whom shall reverence still be paid to Turk and Hindu?

در رحم پیدا نباشد هند و ترك
چون که زاید بیندش زار و سترگ

In the womb Hindu and Turk are not distinguishable,
when each is born he sees that each is miserable or glorious.

جمله را چون روز رستاخیز من
فاش می‌بینم عیان از مرد و زن

“I am seeing them all plainly, as on the Day of Resurrection,
like people, men and women.

هین بگویم یا فرو بندم نفس
لب گزیدش مصطفی یعنی که بس

Listen, shall I tell or shall I stop my breath?”
Mustafa bit his lip, as though to say, “Enough!”

یا رسول الله بگویم سر حشر
در جهان پیدا کنم امروز نشر

“O Messenger of Allah, shall I tell the mystery of the Gathering,
shall I make the Resurrection manifest in the world to-day?

هل مرا تا پرده‌ها را بر درم
تا چو خورشیدی بتابد گوهرم

Let me be, that I may rend the curtains asunder,
that my substance may shine forth like a sun;

تا کسوف آید ز من خورشید را
تا نمایم نخل را و بید را

That the sun may be eclipsed by me,
that I may show the date-palm and the willow.

وا نمایم راز رستاخیز را
نقد را و نقد قلب آمیز را

I will show forth the mystery of Resurrection,
the sterling coin and the coin mixed with alloy,

دستها ببریده اصحاب شمال
وانمایم رنگ کفر و رنگ آل

The people of the left with their hands cut off; I will show forth the
colour of infidelity and the colour of the folk.

واگشایم هفت سوراخ نفاق
در ضیای ماه بی‌خسف و محاق

I will lay bare the seven rifts of hypocrisy
in the light of the moon that suffers no eclipse or waning.

وانمایم من پلاس اشقیا
بشنوانم طبل و کوس انبیا

I will display the woollen frocks of the damned,
I will cause the drums and kettle-drums of the prophets to be heard.

دوزخ و جنات و برزخ در میان
پیش چشم کافران آرم عیان

Hell and the Gardens and the intermediate state
I will bring clearly before the eyes of the infidels.

وانمایم حوض کوثر را به جوش
کآب بر روشان زند بانگش به گوش

I will display the pond of Kawthar heaving,
which dashes water on their faces, its sound in their ears;

و آن کسان که تشنه بر گردش دوان
گشته‌اند این دم نمایم من عیان

And those who are running athirst round Kawthar
I will name one by one who they are:

می‌بساید دوششان بر دوش من
نعره‌هاشان می‌رسد در گوش من

Their shoulders are rubbing against my shoulder,
their cries are piercing my ears.

اهل جنت پیش چشمم ز اختیار
در کشیده یکدگر را در کنار

Before my eyes the people of Paradise, from free choice,
clasp each other to their bosoms,

دست همدیگر زیارت می‌کنند
از لبان هم بوسه غارت می‌کنند

Visiting one another's high places of honour
and snatching kisses from the lips.

کر شد این گوشم ز بانگ آه آه
از خسان و نعره‌ی وا حسرتاه

This ear of mine has become deafened by the cries of 'Alas, Alas!'
by the vile wretches and by the screams of 'O sorrow!'

این اشارتهاست گویم از نغول
لیك می‌ترسم ز آزار رسول

These are hints. I would speak from the depth,
but I fear to offend the Messenger."

همچنین می‌گفت سر مست و خراب
داد پیغمبر گریبانش به تاب

He was speaking in this wise, intoxicated and distraught:
the Prophet twitched his collar

گفت هین در کش که اسبت گرم شد
عکس حق لا یَسْتَحْیِي زد شرم شد

And said," Beware ! Draw, for your horse has become hot.
The reflection of *God is not ashamed* strikes, shame is gone.

آینه‌ی تو جست بیرون از غلاف
آینه و میزان کجا گوید خلاف

Your mirror has shot out of the case:
how shall mirror and balance speak falsehood?

آینه و میزان کجا بندد نفس
بهر آزار و حیای هیچ کس

How shall mirror and balance stop their breath
for fear of hurting and shaming any one?

آینه و میزان محکهای سنی
گر دو صد سالش تو خدمتها کنی

Mirror and balance are noble touchstones:
if you do service to them for two hundred years,

کز برای من بپوشان راستی
بر فزون بنما و منما کاستی

Saving, 'Conceal the truth for my sake,
display the surplus and do not display the deficiency,'

اوت گوید ریش و سبلت بر مخند
آینه و میزان و آن گه ریو و پند

They will say to you, do not laugh at your beard and moustache:
mirror and balance, and then deceit and trickery!'

چون خدا ما را برای آن فراخت
که به ما بتوان حقیقت را شناخت

Since God has raised us up in order that by means of us
it may be possible to know the truth,

این نباشد ما چه ارزیم ای جوان
کی شویم آیین روی نیکوان

If this does not happen, what worth have we, O young man?
How shall we become a standard for the face of the fair?'

لیك در کش در نمد آیینه را
گر تجلی کرد سینا سینه را

But slip the mirror into the cloth,
if illumination has made your breast a Sinai."

گفت آخر هیچ گنجد در بغل
آفتاب حق و خورشید ازل

He said, "Why, shall the Sun of the Truth and the Sun of Eternity
be contained any wise under the armpit?

هم دغل را هم بغل را بر درد
نه جنون ماند به پیشش نه خرد

It bursts asunder both armpit (*baghal*) and imposture (*daghal*);
in its presence neither madness nor understanding remains."

گفت یك اصبع چو بر چشمی نهی
بیند از خورشید عالم را تهی

He (the Prophet) said, "When you lay one finger on an eye,
you see the world empty of the sun.

یك سر انگشت پردهی ماه شد
وین نشان ساتری الله شد

One finger-tip becomes a veil over the moon—
and this is a symbol of God's covering—

تا بپوشاند جهان را نقطهای
مهر گردد منکسف از سقطهای

So that the world may be covered by a single point,
and the sun be eclipsed by a splinter."

لب ببند و غور دریایی نگر
بحر را حق کرد محکوم بشر

Close your lips and gaze on the depth of the sea:
God made the sea subject to man,

همچو چشمهی سلسبیل و زنجبیل
هست در حکم بهشتی جلیل

Even as the fountains of Salsabil and Zanjabil
are under the control of the exalted ones of Paradise.

چار جوی جنت اندر حکم ماست
این نه زور ما ز فرمان خداست

The four rivers of Paradise are under our control;
this is not our might, it is the command of God:

هر کجا خواهیم داریمش روان
همچو سحر اندر مراد ساحران

We keep them flowing wherever we will,
like magic according to the desire of the magicians,

همچو این دو چشمهی چشم روان
هست در حکم دل و فرمان جان

Just as these two flowing eye-fountains are under the control of the heart
and subject to the command of the spirit.

گر بخواهد رفت سوی زهر و مار
ور بخواهد رفت سوی اعتبار

If it will, they turn towards poison and the snake,
and if it will, they turn to consideration.

گر بخواهد سوی محسوسات رفت
ور بخواهد سوی ملبوسات رفت

If it will, they turn to sensuous things,
and if it will, they turn to things clothed.

گر بخواهد سوی کلیات راند
ور بخواهد حبس جزویات ماند

If it will, they advance towards universals,
and if it will, they remain turned towards particulars.

همچنین هر پنج حس چون نایزه
بر مراد و امر دل شد جایزه

Similarly all the five senses are passing
according to the will and command of the heart, like the drainage pipe.

هر طرف که دل اشارت کردشان
میرود هر پنج حس دامن کشان

All the five senses are moving and trailing their skirts
in whatever direction the heart indicates to them.

دست و پا در امر دل اندر ملا
همچو اندر دست موسی آن عصا

Hand and foot are plainly under command of the heart,
like the staff in the hand of Moses.

دل بخواهد پا در آید زو به رقص
یا گریزد سوی افزونی ز نقص

If the heart will, at once the foot begins to dance,
or flees from defect towards increase.

دل بخواهد دست آید در حساب
با اصابع تا نویسد او کتاب

If the heart will, the hand comes to terms with the fingers
to write a book.

دست در دست نهانی مانده است
او درون تن را برون بنشانده است

The hand remains in a hidden hand:
it within has set the body outside.

گر بخواهد بر عدو ماری شود
ور بخواهد بر ولی یاری شود

If it will, it becomes a snake to the enemy;
and if it will, it becomes a helper to the friend;

ور بخواهد کفچه‌ای در خوردنی
ور بخواهد همچو گرز ده منی

And if it wills, a spoon in food;
and if it will, a mace weighing a ton.

دل چه می‌گوید بدیشان ای عجب
طرفه وصلت طرفه پنهانی سبب

I wonder what the heart is saying to them.
It is a marvellous connection, a marvellous hidden link.

دل مگر مهر سلیمان یافته ست
که مهار پنج حس بر تافته ست

Surely the heart has gotten the seal of Solomon,
so that it has pulled the reins of the five senses.

پنج حسی از برون میسور او
پنج حسی از درون مأمور او

Five external senses are easy for it to manage;
five internal senses are under its command.

ده حس است و هفت اندام و دگر
آن چه اندر گفت ناید می‌شمر

There are ten senses and seven limbs *et cetera*:
count over what is not mentioned.

چون سلیمانی دلا در مهتری
بر پری و دیو زن انگشتری

O heart, since you are a Solomon in empire,
cast your seal-ring upon peri and demon.

گر در این ملکت بری باشی ز ریو
خاتم از دست تو نستاند سه دیو

If in this kingdom you art free from deceit,
the three demons will not take the seal out of your hand;

بعد از آن عالم بگیرد اسم تو
دو جهان محکوم تو چون جسم تو

After that, your name will conquer the world:
the two worlds ruled by you like your body.

ور ز دستت دیو خاتم را ببرد
پادشاهی فوت شد بختت بمرد

And if the demon takes the seal off your hand,
your kingdom is past, your fortune is dead;

بعد از آن یا حسرتا شد یا عباد
بر شما محتوم تا یوم التناد

After that, O servants, “O sorrow!” is your inevitable doom
till the day when ye are gathered together.

مکر خود را گر تو انکار آوری
از ترازو و آینه کی جان بری

And if you are denying your deceit,
how will you save your soul from the scales and the mirror?

متهم کردن غلامان و خواجه‌تاشان مر لقمان را که آن میوه‌های ترونده که می‌آوردیم او خورده است

How suspicion was thrown upon Luqman by the slaves and fellow-servants who said that he had eaten the fresh fruit which they were bringing.

بود لقمان پیش خواجه‌ی خویشتن
در میان بندگانش خوار تن

In the eyes of his master, amongst the slaves,
Luqman was despicable on account of his body.

می‌فرستاد او غلامان را به باغ
تا که میوه آیدش بهر فراغ

He used to send the slaves to the garden,
that fruit might come for his pleasure.

بود لقمان در غلامان چون طفیل
پر معانی تیره صورت همچو لیل

Amongst the slaves Luqman was like a parasite;
full of ideas, dark-complexioned as night.

آن غلامان میوه‌های جمع را
خوش بخوردند از نهیب طمع را

Those slaves, being impelled by greed,
ate the whole of the fruit with enjoyment,

خواجه را گفتند لقمان خورد آن
خواجه بر لقمان ترش گشت و گران

And told their master that Luqman had eaten it,
the master became bitter and sorely displeased with Luqman.

چون تفحص کرد لقمان از سبب
در عتاب خواجه‌اش بگشاد لب

When Luqman inquired the cause,
he opened his lips to reproach his master.

گفت لقمان سیدا پیش خدا
بنده‌ی خاین نباشد مرتضا

"O sir," said Luqman, "an unfaithful servant
is not approved in the sight of God.

امتحان کن جمله‌مان را ای کریم
سیرمان در ده تو از آب حمیم

Put us all to the test, O noble sir:
give us our fill of hot water

بعد از آن ما را به صحرایی کلان
تو سواره ما پیاده می‌دوان

And afterwards make us run into a great plain,
you being mounted and we on foot.

آن گهان بنگر تو بد کردار را
صنعهای کاشف الاسرار را

Then behold the evil-doer,
the things that are done by Him who revealeth mysteries!"

گشت ساقی خواجه از آب حمیم
مر غلامان را و خوردند آن ز بیم

The master gave the servants hot water to drink,
and they drank it in fear.

بعد از آن می‌راندشان در دشتها
می‌دویدندی میان کشتها

Afterwards he was driving them into the plains,
and they were running amidst the wheat fields.

قی در افتادند ایشان از عنا
آب می‌آورد ز یشان میوه‌ها

From distress they began to vomit:
the water was bringing up the fruit from them.

چون که لقمان را در آمد قی ز ناف
می‌برآمد از درونش آب صاف

When Luqman began to vomit from his navel,
there was coming up from within him the pure water.

حکمت لقمان چو داند این نمود
پس چه باشد حکمت رب الوجود

Inasmuch as Luqman's wisdom can show forth this,
then what must be the wisdom of the Lord of existence !

يَوْمَ تُبْلَى، السَّرائِرُ كلها
بان منكم كامن لا يشتهى

On the day when all *the inmost thoughts shall be searched out*,
there will appear from you something latent, which is not desired.

چون سُقُوا ماءً حَمِيماً قطعت
جملة الأستار مما أفظعت

When *they shall be given hot water to drink*,
all the veils will be cut asunder from that which is abhorred.

نار از آن آمد عذاب کافران
که حجر را نار باشد امتحان

The fire is made the torment of the infidels
because fire is the test for stones.

آن دل چون سنگ را ما چند چند
نرم گفتیم و نمی‌پذرفت پند

How often, how often, have we spoken gently to our stony hearts,
and they would not accept the counsel!

ریش بد را داروی بد یافت رگ
مر سر خر را سزد دندان سگ

For a bad wound the vein gets a bad remedy:
the teeth of the dog are suitable for the donkey's head.

الخبیثات الخبیثین حکمت است
زشت را هم زشت جفت و بابت است

"*The wicked women to the wicked men*" is wisdom:
the ugly is the mate and fitting for the ugly.

پس تو هر جفتی که می‌خواهی برو
محو و هم شکل و صفات او بشو

Whatever, then, you wish to mate with,
go, become absorbed in the loved, and assume its shape and qualities.

نور خواهی مستعد نور شو
دور خواهی خویش بین و دور شو

If you wish for the light, make yourself ready to receive the light;
if you wish to be far, become self-conceited and far;

ور رهی خواهی ازین سجن خرب
سر مکش از دوست وَ اسْجُدْ وَ اقترب

And if you wish a way out of this ruined prison, do not turn your head
away from the Beloved, but bow in worship and draw nigh.

بقیه‌ی قصه‌ی زید در جواب رسول علیه السلام

The remainder of the story of Zayd in answer to the Prophet, on whom be peace.

این سخن پایان ندارد خیز زید
بر براق ناطقه بر بند قید

This discourse has no end. "Arise, O Zayd,
and tie a shackle on the Buraq of your rational spirit.

ناطقه چون فاضح آمد عیب را
می‌دراند پرده‌های غیب را

Since the rational spirit exposes faults,
it is rending the curtains of concealment.

غیب مطلوب حق آمد چند گاه
این دهل‌زن را بران بر بند راه

Concealment is desired by God for awhile.
Drive away this drummer, bar the road!

تك مران در کش عنان مستور به
هر کس از پندار خود مسرور به

Do not gallop, draw rein, it is better your spirit should be veiled;
it is better that every one should be gladdened by his own fancy.

حق همی‌خواهد که نومیدان او
زین عبادت هم نگردانند رو

God is wishing that even His despairing ones
should not avert their faces from this worship.

هم به اومیدی مشرف می‌شوند
چند روزی در رکابش می‌دوند

Even on the ground of a hope they become ennobled:
for a few days they are running at its stirrup.

خواهد آن رحمت بتابد بر همه
بر بد و نیك از عموم مرحمه

He wishes that that mercy should shine upon all,
on the evil and the good, because of the universality of His mercy

حق همی‌خواهد که هر میر و اسیر
با رجا و خوف باشند و حذیر

God is wishing that every prince and captive
should be hopeful and fearful.

این رجا و خوف در پرده بود
تا پس این پرده پرورده شود

This hope and fear are in the veil,
that they may be fostered behind this veil.

چون دریدی پرده کو خوف و رجا
غیب را شد کر و فری بر ملا

When you have rent the veil, where are fear and hope?
Might and majesty and testing belong to the unseen."

بر لب جو برد ظنی یك فتا
که سلیمان است ماهی‌گیر ما

A young man on the bank of a river thought,
"Our fisherman is Solomon.

گر وی است این از چه فرد است و خفی است
ور نه سیمای سلیمانیش چیست

If this is he, why is he alone and disguised?
And if not, why has he the aspect of Solomon?"

اندر این اندیشه می‌بود او دو دل
تا سلیمان گشت شاه و مستقل

Thus thinking, he remained in two minds
until Solomon became king and absolute ruler.

دیو رفت از ملك و تخت او گریخت
تیغ بختش خون آن شیطان بریخت

The demon departed and fled from his kingdom and throne:
the sword of his fortune shed that devil's blood.

کرد در انگشت خود انگشتری
جمع آمد لشکر دیو و پری

He put the ring upon his finger,
the hosts of demons and spirits assembled.

آمدند از بهر نظاره رجال
در میانشان آن که بد صاحب خیال

The men came to look,
amongst them he who had the fancy.

چون در انگشتش بدید انگشتری
رفت اندیشه و تحری یك سری

When he opened his hand and saw the ring,
his pondering and seeking vanished all at once.

وهم آن گاه است کان پوشیده است
این تحری از پی نادیده است

Anxiety occurs at the time when that is hidden:
this searching is after the unseen.

شد خیال غایب اندر سینه زفت
چون که حاضر شد خیال او برفت

While he was absent, worry waxed strong in his breast:
as soon as he was present, his imaginings departed.

گر سمای نور بی‌باریده نیست
هم زمین تار بی‌بالیده نیست

If the radiant sky is not without rain,
neither is the dark earth without vegetation.

یُؤْمِنُونَ بِالْغَیْبِ می‌باید مرا
ز آن ببستم روزن فانی سرا

"I want *they believe in the unseen*:
on that account I have shut the window of the fleeting world.

چون شکافم آسمان را در ظهور
چون بگویم هل تری فیها فطور

If I open its window as on the day of the trump,
how should I say, '*do you see any clefts therein*?'"

تا در این ظلمت تحری گسترند
هر کسی رو جانبی می‌آورند

In order that in this darkness they may make endeavours,
they are turning, every one, and their faces in some direction.

مدتی معکوس باشد کارها
شحنه را دزد آورد بر دارها

For awhile things are reversed:
the thief brings the magistrate to the gallows,

تا که بس سلطان و عالی همتی
بندهی بندهی خود آید مدتی

So that many a sultan and man of lofty spirit
becomes the slave of his own slave for awhile.

بندگی در غیب آید خوب و گش
حفظ غیب آید در استعباد خوش

Service in absence is fair and comely; when service is demanded,
it is pleasing that the absent should be remembered.

کو که مدح شاه گوید پیش او
تا که در غیبت بود او شرم رو

Where is one that praises the king in his presence,
compared with one that is shamefaced in absence?

قلعه داری کز کنار مملکت
دور از سلطان و سایهی سلطنت

The governor of a fortress who, on the border of the kingdom,
far from the sultan and the shadow of the sultanate,

پاس دارد قلعه را از دشمنان
قلعه نفروشد به مال بیکران

Guards the fortress from enemies
and will not sell it for boundless riches,

غایب از شه در کنار ثغرها
همچو حاضر او نگه دارد وفا

Who, Though absent from the king on the outskirt of the frontiers,
keeps faith like one who is present—

پیش شه او به بود از دیگران
که به خدمت حاضرند و جان فشان

He in the king's sight is better than the rest
who are serving in his presence and ready to devote their lives.

پس به غیبت نیم ذرهی حفظ کار
به که اندر حاضری ز آن صد هزار

Therefore half an atom of regard to one's duty in absence
is better than a hundred-thousand fold observance thereof in presence.

طاعت و ایمان کنون محمود شد
بعد مرگ اندر عیان مردود شد

Obedience and faith are praiseworthy now;
after death, when all is plainly shown, they will be spurned.

چون که غیب و غایب و رو پوش به
پس لبان بر بند لب خاموش به

"Inasmuch as the unseen and the absent and the veil is better,
close your mouth: it is better for us to be silent.

ای برادر دست وا دار از سخن
خود خدا پیدا کند علم لدن

O brother, refrain from speech:
God himself will make manifest the knowledge that is with Him.

بس بود خورشید را رویش گواه
أي شيء أعظم الشاهد إله

Witness enough for the sun is its face:
what thing is the greatest witness? God."

نه بگویم چون قرین شد در بیان
هم خدا و هم ملك هم عالمان

"No, speak I will, since both God and the angels
and the men of learning are allied in setting forth.

يشهد الله و الملك و اهل العلوم
إنه لا رب إلا من يدوم

God and the angels and those learned in the sciences bear witness
that there is no Lord except Him who endureth for ever."

چون گواهی داد حق که بود ملك
تا شود اندر گواهی مشترك

Since God has given testimony, who are the angels,
that they should be associated in the testimony?

ز آن که شعشاع حضور آفتاب
بر نتابد چشم و دلهای خراب

Because unsound eyes and hearts
cannot support the radiance and testimony of the Sun,

چون خفاشی کاو تف خورشید را
بر نتابد بگسلد اومید را

Like a bat, which cannot bear the glow of the sun
and abandons hope.

پس ملایك را چو ما هم یار دان
جلوه گر خورشید را بر آسمان

Know, then, that the angels, as we also, are helpers—
displayers of the sun in heaven—

کاین ضیا ما ز آفتابی یافتیم
چون خلیفه بر ضعیفان تافتیم

Who say, “We have derived light from a Sun,
we have shone upon the weak, like vicegerents.”

چون مه نو یا سه روزه یا که بدر
مرتبه‌ی هر یك ملك در نور و قدر

The new moon or the moon seven days old or the full moon,
every angel has his rank in respect of light and worth.

ز اجنحه‌ی نور ثلاث او رباع
بر مراتب هر ملك را آن شعاع

Every angel, according to their degrees, has that radiance,
consisting of three or four luminous wings,

همچو پرهای عقول انسیان
که بسی فرق است شان اندر میان

Just as the wings of human intellects,
amongst which there is great difference.

پس قرین هر بشر در نیك و بد
آن ملك باشد که مانندش بود

Hence the associate of every human being in good and evil
is that angel whose dignity is corresponding to his or hers.

چشم اعمش چون که خور را بر نتافت
اختر او را شمع شد تا ره بیافت

The stars shine, for the sake of guidance,
upon the dim-sighted man who cannot bear even the moon.

گفتن پیغامبر علیه السلام مر زید را که این سر را فاش تر از این مگو و متابعت نگاه دار

How the Prophet, on whom be peace, said to Zayd,
“Do not tell this mystery more plainly than this, and take care to comply.”

گفت پیغمبر که اصحابی نجوم
رهروان را شمع و شیطان را رجوم

The Prophet said, “My Companions are the stars,
a candle to travellers, and meteors to be cast at the devils.”

هر کسی را گر بدی آن چشم و زور
کاو گرفتی ز آفتاب چرخ نور

If every one had the eye and the strength
to receive light from the sun of heaven,

کی ستاره حاجت استی ای ذلیل
که بدی بر نور خورشید او دلیل

No moon and stars would be needed
to serve as witnesses to a sun.

ماه می‌گوید به خاك و ابر و فی
من بشر بودم ولی یوحی الی

The Moon is saying to earth and cloud and shadow,
“I am a man, I am *one like you, it is revealed to me.*

چون شما تاریك بودم در نهاد
وحی خورشیدم چنین نوری بداد

Like you, I was dark in my nature:
the Sun’s revelation gave me such a light as this.

ظلمتی دارم به نسبت با شموس
نور دارم بهر ظلمات نفوس

I have limited light in comparison with the suns;
I have light for the darkness of the population.

ز آن ضعیفم تا تو تابی آوری
که نه مرد آفتاب انوری

I am faint in order that you may be able to bear,
for you are not man enough to bear the most radiant Sun.

همچو شهد و سرکه در هم بافتم
تا سوی رنج جگر ره یافتم

I was woven together, like honey and vinegar,
that I might find the way to sickness of heart.

چون ز علت وارهیدی ای رهین
سرکه را بگذار و می‌خور انگبین

Since you have recovered from yours illness, O you, who are in thrall,
leave the vinegar and continue to eat the honey.”

تخت دل معمور شد پاك از هوا
بين كه الرَّحْمنُ عَلَى الْعَرْشِ استوى

The throne of the heart has become restored to soundness and purged
of sensuality, thereon *the Merciful God is seated on His Throne.*

حكم بر دل بعد از اين بی‌واسطه
حق كند چون يافت دل اين رابطه

After this, God controls the heart without intermediary,
since the heart has attained to this relation.

اين سخن پايان ندارد زيد كو
تا دهم پندش كه رسوايی مجو

This discourse has no end. Where is Zayd,
that I may counsel him not to seek notoriety?

رجوع به حكايت زيد

The return to the story of Zayd

زيد را اكنون نيابی كاو گريخت
جست از صف نعال و نعل ريخت

You will not find Zayd now, for he has fled:
he has darted away from the shoe-row and dropped his shoes.

تو كه باشی زيد هم خود را نيافت
همچو اختر كه بر او خورشيد تافت

Who are you? Zayd cannot even find himself,
like the star on which the sun shone.

نی از او نقشی بيابی نی نشان
نی كهی يابی نه راه كهكشان

You will find neither mark nor trace of him;
you will not find a straw in the straw-strewn Way.

شد حواس و نطق با پايان ما
محو نور دانش سلطان ما

Our senses and finite speech are obliterated
in the knowledge and wisdom of our King.

حسها و عقلهاشان در درون
موج در موج لَدَيْنا محضرون

Their senses and understandings within are,
wave on wave, in *they are assembled before Us*.

چون شب آمد باز وقت بار شد
انجم پنهان شده بر كار شد

When night comes, it is again the time of the burden:
the stars, which had become hidden, go to work.

بی‌هشان را وادهد حق هوشها
حلقه حلقه حلقه‌ها در گوشها

God gives back to the senseless ones their senses:
troop after troop, with rings in their ears,

پای كوبان دست افشان در ثنا
ناز نازان ربنا أحييتنا

Dancing, waving their hands in praise,
triumphing, "O Lord, You have brought us to life."

آن جلود و آن عظام ريخته
فارسان گشته غبار انگيخته

Those crumbled skins and bones
have become horsemen and have raised the dust:

حمله آرند از عدم سوی وجود
در قيامت هم شكور و هم كنود

At Resurrection both the thankful and the ungrateful
rush along from non-existence towards existence.

سر چه می‌پيچی كنی ناديده‌ای
در عدم ز اول نه سرپيچيده‌ای

Why do you turn away your head and pretend not to see?
Did you not turn away your head at first, in non-existence?

در عدم افشرده بودی پای خويش
كه مرا كه بر كند از جای خويش

You had planted your foot in non-existence,
saying, " Who will uproot me from my place?"

می‌نبينی صنع ربانيت را
كه كشيد او موی پيشانيت را

Are not you beholding the action of your Lord,
who dragged you by the forelock,

تا کشیدت اندر این انواع حال
که نبودت در گمان و در خیال

Until He drew you into these various states,
which were not in your thought or fancy?

آن عدم او را همواره بنده است
کار کن دیوا سلیمان زنده است

That non-existence is always His slave:
work, O demon! Solomon is living.

دیو می‌سازد جِفانٍ کالجواب
زهره نی تا دفع گوید یا جواب

The demon is making l*arge bowls like watering-troughs*:
he dare not say a word in refusal or in retort.

خویش را بین چون همی‌لرزی ز بیم
مر عدم را نیز لرزان دان مقیم

Look at yourself, how you are trembling with fear:
know that non-existence also is constantly trembling.

ور تو دست اندر مناصب می‌زنی
هم ز ترس است آن که جانی می‌کنی

And if you are grasping at dignities,
it is from fear too that you are suffering agony of spirit.

هر چه جز عشق خدای احسن است
گر شکر خواری است آن جان کندن است

Except love of the most beauteous God everything,
though it is eating sugar, is agony of spirit.

چیست جان کندن سوی مرگ آمدن
دست در آب حیاتی نازدن

What is agony of spirit?
To advance towards death and not grasp the Water of Life.

خلق را دو دیده در خاك و ممات
صد گمان دارند در آب حیات

People fix both their eyes on earth and death:
they have a hundred doubts concerning the Water of Life.

جهد کن تا صد گمان گردد نود
شب برو ور تو بخسبی شب رود

Strive that the hundred doubts may become ninety:
go in the night, for if you slumber, the night will go.

در شب تاریك جوی آن روز را
پیش کن آن عقل ظلمت سوز را

In the dark night seek that Day:
put in front the darkness-consuming Reason.

در شب بد رنگ بس نیکی بود
آب حیوان جفت تاریکی بود

In the evil-coloured night there is much good:
the Water of Life is the mate of darkness.

سر ز خفتن کی توان برداشتن
با چنین صد تخم غفلت کاشتن

How is it possible to lift up the head from slumber,
while you are sowing a hundred such poppy seeds?

خواب مرده لقمه‌ی مرده یار شد
خواجه خفت و دزد شب بر کار شد

Dead slumber and dead food became friends:
the merchant fell asleep and the night-thief got to work.

تو نمی‌دانی که خصمانت کی‌اند
ناریان خصم وجود خاکی‌اند

Do you not know who your enemies are? Those made of fire
are enemies to the existence of those made of earth.

نار خصم آب و فرزندان اوست
همچنان که آب خصم جان اوست

Fire is the enemy of water and its children,
even as water is an enemy to the life of fire.

آب آتش را کشد زیرا که او
خصم فرزندان آب است و عدو

Water kills fire
because it is the enemy and foe of the children of water.

بعد از آن این نار نار شهوت است
کاندر او اصل گناه و زلت است

To proceed, this fire is the fire of appetites,
wherein is the source of sin and error.

نار بیرونی به آبی بفسرد
نار شهوت تا به دوزخ می‌برد

The external fire may be quenched by some water;
the fire of appetites is bringing to Hell.

نار شهوت می‌نیارامد به آب
ز انکه دارد طبع دوزخ در عذاب

The fire of appetites is not allayed by water,
because it has the nature of Hell in respect of torment.

نار شهوت را چه چاره نور دین
نورکم اطفاء نار الکافرین

What is the remedy for the fire of appetites? The light of the God:
your light is the extinguishing the fire of the infidels.

چه کشد این نار را نور خدا
نور ابراهیم را ساز اوستا

What kills this fire? The Light of God.
Make the light of Abraham your teacher,

تا ز نار نفس چون نمرود تو
وارهد این جسم همچون عود تو

That this body of yours, which resembles wood,
may be delivered from the fire of the Nimrod-like flesh (*nafs*)

شهوت ناری به راندن کم نشد
او به ماندن کم شود بی‌هیچ بد

Fiery appetite is not diminished by indulging it:
it is diminished, without any escape, by leaving it.

تا که هیزم می‌نهی بر آتشی
کی بمیرد آتش از هیزم کشی

So long as you are laying logs on a fire,
how will the fire be extinguished by a wood carrier?

چون که هیزم باز گیری نار مرد
ز انکه تقوی آب سوی نار برد

When you withhold the sticks, the fire dies out,
because fear of God carries water to the fire.

کی سیه گردد ز آتش روی خوب
کاو نهد گلگونه از تَقْوَی القلوب

How should the fire blacken the beauteous face
which lays rose-colour from the God that is in hearts?

آتش افتادن در شهر به ایام عمر

How a fire occurred in the city in the days of ʻUmar, may God be well-pleased with him.

آتشی افتاد در عهد عمر
همچو چوب خشك می‌خورد او حجر

A conflagration occurred in the time of ʻUmar:
it was devouring stones as Though they were dry wood.

در فتاد اندر بنا و خانه‌ها
تا زد اندر پر مرغ و لانه‌ها

It fell upon buildings and houses,
until it darted at the wings and nests of birds.

نیم شهر از شعله‌ها آتش گرفت
آب می‌ترسید از آن و می‌شگفت

Half the city caught fire from the flames:
water was afraid of it and amazed.

مشکهای آب و سرکه می‌زدند
بر سر آتش کسان هوشمند

Some intelligent persons
were throwing skins of water and vinegar on the fire,

آتش از استیزه افزون می‌شدی
می‌رسید او را مدد از بی‌حدی

Out of spite the fire was increasing:
aid was coming to it from One who is infinite.

خلق آمد جانب عمر شتاب
کاتش ما می‌نمیرد هیچ از آب

The people came in haste to ʻUmar, saying,
"Our fire will not be quenched at all by water."

گفت آن آتش ز آیات خداست
شعله‌ای از آتش بخل شماست

He said, " That fire is one of God's signs:
it is a flame from the fire of your wickedness.

آب بگذارید و نان قسمت کنید
بخل بگذارید اگر آل منید

Discard water and deal out bread,
discard avarice if you are my people."

خلق گفتندش که در بگشوده‌ایم
ما سخی و اهل فتوت بوده‌ایم

The folk said to him, "We have opened our doors;
we have been bountiful and devoted to generosity."

گفت نان در رسم و عادت داده‌اید
دست از بهر خدا نگشاده‌اید

He replied, "You have given bread by rule and habit,
you have not opened your hands for the sake of God

بهر فخر و بهر بوش و بهر ناز
نه از برای ترس و تقوی و نیاز

For glory and for ostentation and for pride,
not because of fear and piety and supplication"

مال تخم است و به هر شوره منه
تیغ را در دست هر ره زن مده

Wealth is seed, and do not lay it in every salty ground:
do not put a sword in the hand of every highwayman.

اهل دین را باز دان از اهل کین
همنشین حق بجو با او نشین

Distinguish the friends of the Way (*ahl-i Din*) from the enemies of God (*ahl-i kin*): seek the man that sits with God, and sit with him.

هر کسی بر قوم خود ایثار کرد
کاغه پندارد که او خود کار کرد

Every one shows favour to his own folk:
the fool thinks he has really done work.

خدو انداختن خصم در روی امیر المؤمنین علی علیه السلام و انداختن علی شمشیر را از دست

How an enemy spat in the face of the Prince of the Faithful, ' Ali, may God honour his person, and how `Ali dropped the sword from his hand.

از علی آموز اخلاص عمل
شیر حق را دان مطهر از دغل

Learn how to act with focused intention from 'Ali:
know that the Lion of God was purged of deceit.

در غزا بر پهلوانی دست یافت
زود شمشیری بر آورد و شتافت

In fighting against the infidels he got the upper hand of (vanquished)
a certain knight, and quickly drew a sword and made haste.

او خدو انداخت در روی علی
افتخار هر نبی و هر ولی

He spat on the face of Ali,
the pride of every prophet and every saint;

آن خدو زد بر رخی که روی ماه
سجده آرد پیش او در سجده‌گاه

He spat on the countenance before which
the face of the moon bows low in the place of worship.

در زمان انداخت شمشیر آن علی
کرد او اندر غزایش کاهلی

Ali at once threw his sword away
and relaxed in fighting him.

گشت حیران آن مبارز زین عمل
وز نمودن عفو و رحمت بی‌محل

That champion was astounded by this act
and by his showing forgiveness and mercy without occasion.

گفت بر من تیغ تیز افراشتی
از چه افکندی مرا بگذاشتی

He said, "You lifted your keen sword against me:
why have you flung it aside and spared me?

آن چه دیدی بهتر از پیکار من
تا شدی تو سست در اشکار من

What did you see that was better than combat with me,
so that you have become slack in hunting me down?

آن چه دیدی که چنین خشمت نشست
تا چنان برقی نمود و باز جست

What did you see, so that such anger as yours abated,
and so that such a lightning flashed and recoiled?

آن چه دیدی که مرا ز آن عکس دید
در دل و جان شعله ای آمد پدید

What did you see that from seeing the reflection thereof
a flame appeared in my heart and soul?

آن چه دیدی برتر از کون و مکان
که به از جان بود و بخشیدیم جان

What did you see, beyond existence and space,
that was better than life?—and you gave me life.

در شجاعت شیر ربانی ستی
در مروت خود که داند کیستی

In bravery you are the Lion of the Lord:
in generosity who indeed knows who you are?

در مروت ابر موسایی به تیه
کآمد از وی خوان و نان بی‌شبیه

In generosity you are Moses' cloud in the desert,
from which came the dishes of food and bread incomparable."

ابرها گندم دهد کان را به جهد
پخته و شیرین کند مردم چو شهد

The clouds give wheat which man with toil
makes cooked and sweet as honey.

ابر موسی پر رحمت بر گشاد
پخته و شیرین بی‌زحمت بداد

Moses' cloud spread the wings of mercy
and gave cooked and sweet food that was without trouble.

از برای پخته خواران کرم
رحمتش افراشت در عالم علم

For the sake of those who partook of its bounty,
its mercy raised a banner in the world.

تا چهل سال آن وظیفه و آن عطا
کم نشد یك روز از آن اهل رجا

During forty years that ration and largesse
did not fail the hopeful people for a single day,

تا هم ایشان از خسیسی خاستند
گندنا و تره و خس خواستند

Until they too, because of their vileness,
arose and demanded leeks and green herbs and lettuce.

امت احمد که هستند از کرام
تا قیامت هست باقی آن طعام

O people of Ahmad, who are of the noble,
that food is continuing, till the Resurrection.

چون ابیت عند ربی فاش شد
یطعم و یسقی کنایت زاش شد

When, "I pass the night with my Lord," was uttered,
"He gives food" and "He gives drink" referred metaphorically to food.

هیچ بی‌تاویل این را در پذیر
تا در آید در گلو چون شهد و شیر

Accept this without any interpretation
that it may come into your throat as honey and milk.

ز آن که تاویل است وا داد عطا
چون که بیند آن حقیقت را خطا

Because interpretation is a rejection of the gift,
since he regards that real meaning as faulty.

آن خطا دیدن ز ضعف عقل اوست
عقل کل مغز است و عقل جزو پوست

The view that it is faulty arises from the weakness of his understanding:
Universal Reason is the kernel, and our reason is like the rind.

خویش را تاویل کن نه اخبار را
مغز را بد گوی نی گلزار را

Interpret yourself, not the Traditions:
abuse your brain, not the rose-garden.

ای علی که جمله عقل و دیده‌ای
شمه ای واگو از آن چه دیده‌ای

"O 'Ali, you who art all mind and eye,
relate a little of that which you have seen!

تیغ حلمت جان ما را چاك کرد
آب علمت خاك ما را پاك کرد

The sword of your forbearance has rent my soul;
the water of your knowledge has purified my earth.

باز گو دانم که این اسرار هوست
ز آن که بی‌شمشیر کشتن کار اوست

Tell it forth ! I know that these are His mysteries,
because it is His work to kill without sword.

صانع بی‌آلت و بی‌جارحه
واهب این هدیه‌های رابحه

He that works without tools and without limbs,
He that bestows these profitable gifts,

صد هزاران می‌چشاند هوش را
که خبر نبود دو چشم و گوش را

Causes the intelligence to taste myriads of wines in such wise
that eyes and ears are unaware.

باز گو ای باز عرش خوش شکار
تا چه دیدی این زمان از کردگار

Tell it forth, O falcon of the empyrean that finds goodly prey,
that what you Have seen at this time from the Maker.

چشم تو ادراك غیب آموخته
چشمهای حاضران بر دوخته

Yours eye has learned to perceive the Unseen,
the eyes of bystanders are sealed."

آن یکی ماهی همی‌بیند عیان
و آن یکی تاریك می‌بیند جهان

One man is beholding a moon plainly,
while another sees the world dark,

و آن یکی سه ماه می‌بیند به هم
این سه کس بنشسته یك موضع نعم

And another beholds three moons together.
These three persons are seated in one place, yes.

چشم هر سه باز و گوش هر سه تیز
در تو آویزان و از من در گریز

The eyes of all three are open, and the ears of all three are sharp;
fastened on you and in flight from me.

سحر عین است این عجب لطف خفی است
بر تو نقش گرگ و بر من یوسفی است

Is this an enchantment of the eye? Is it a marvellous hidden grace?
The form of the wolf is on you, and on me is the quality of Joseph.

عالم ار هجده هزار است و فزون
هر نظر را نیست این هجده زبون

If the worlds are eighteen thousand and more,
these eighteen are not subject (accessible) to every eye.

راز بگشا ای علی مرتضی
ای پس سوء القضاء حسن القضاء

"Reveal the mystery, O 'Ali, you who are approved,
O you who are good fate after evil fate.

یا تو واگو آن چه عقلت یافته ست
یا بگویم آن چه بر من تافته ست

Either do you declare that which your reason has found,
or I will tell that which has shone forth on me.

از تو بر من تافت چون داری نهان
می‌فشانی نور چون مه بی‌زبان

From you it shone forth on me: how should you hide it?
Without tongue you art darting rays of light, like the moon.

لیك اگر در گفت آید قرص ماه
شب روان را زودتر آرد به راه

But if the moon's orb comes to speech,
it more quickly leads the night-travellers into the way.

از غلط ایمن شوند و از ذهول
بانگ مه غالب شود بر بانگ غول

They become safe from error and heedlessness:
the voice of the moon prevails over the voice of the ghoul.

ماه بی‌گفتن چو باشد رهنما
چون بگوید شد ضیا اندر ضیا

Inasmuch as the moon without speech is showing the way,
when it speaks it becomes light upon light.

چون تو بابی آن مدینه‌ی علم را
چون شعاعی آفتاب حلم را

Since you are the gate of the city of Knowledge,
since you are the beams of the sun of Clemency,

باز باش ای باب بر جویای باب
تا رسد از تو قشور اندر لباب

Be open, O Gate, to him that seeks the gate,
so that by means of you the husks may reach the core.

باز باش ای باب رحمت تا ابد
بارگاه ما لَهُ کُفُواً أحد

Be open unto everlasting, O Gate of Mercy,
O Entrance-hall to *None is like unto Him*."

هر هوا و ذره‌ای خود منظری است
ناگشاده کی گود کانجا دری است

Every air and mote is indeed a place for vision,
unopened, who says “There is a door”?

تا به نگشاید دری را دیدبان
در درون هرگز نجنبد این گمان

Unless the Watcher open a door,
this idea never stirs within.

چون گشاده شد دری حیران شود
مرغ اومید و طمع پران شود

When a door is opened, he becomes amazed,
grows wings, and begins to fly on the idea.

غافلی ناگه به ویران گنج یافت
سوی هر ویران از آن پس می‌شتافت

A careless man suddenly found the treasure in the ruin:
after that, he was hastening to every ruin.

تا ز درویشی نیابی تو گهر
کی گهر جویی ز درویشی دگر

Till you gain the pearl from one dervish,
how should you seek the pearl from another dervish?

سالها گر ظن دود با پای خویش
نگذرد ز اشکاف بینیهای خویش

Though opinion run with its own feet for years,
it will not pass beyond the cleft of its own nostrils.

تا به بینی نایدت از غیب بو
غیر بینی هیچ می‌بینی بگو

Say, are you seeing aught except your nose?
Say, how will you see if you turn up your nose?

سؤال کردن آن کافر از امیر المؤمنین علی علیه السلام که بر چون منی مظفر شدی شمشیر را از دست چون انداختی

پس بگفت آن نو مسلمان ولی — از سر مستی و لذت با علی

How that infidel asked ʿAli, may God honour his person, saying, “Since you went victorious over such a man as I am, how did you drop the sword from your hand?”

که بفرما یا امیر المؤمنین
تا بجنبد جان بتن در چون جنین

He said, “ Speak, O Prince of the Faithful,
that my soul may stir within my body, like the embryo.”

هفت اختر هر جنین را مدتی
می‌کنند ای جان به نوبت خدمتی

How has the embryo the means during the period when it is ruled?
It comes from the stars towards the sun.

چون که وقت آید که جان گیرد جنین
آفتابش آن زمان گردد معین

When the time comes for the embryo to receive the spirit,
at that time the sun becomes its helper.

این جنین در جنبش آید ز آفتاب
کافتابش جان همی‌بخشد شتاب

This embryo is brought into movement by the sun,
for the sun is quickly endowing it with spirit.

از دگر انجم بجز نقشی نیافت
این جنین تا آفتابش بر نتافت

From the other stars this embryo received only an impression,
until the sun shone upon it.

از کدامین ره تعلق یافت او
در رحم با آفتاب خوب رو

By which way did it become connected in the womb
with the beauteous sun?

از ره پنهان که دور از حس ماست
آفتاب چرخ را بس راهاهاست

By the hidden way that is remote from our sense-perception.
The sun in heaven has many ways:

آن رهی که زر بیابد قوت از او
و آن رهی که سنگ شد یاقوت از او

The way whereby gold receives nourishment,
and the way whereby the stone is made a jacinth,

آن رهی که سرخ سازد لعل را
و آن رهی که برق بخشد نعل را

And the way whereby it makes the ruby red,
and the way whereby it gives the lightning-flash to the horse-shoe,

آن رهی که پخته سازد میوه را
و آن رهی که دل دهد کالیوه را

And the way whereby it ripens the fruit,
and the way whereby it gives heart to one distraught.

باز گو ای باز پر افروخته
با شه و با ساعدش آموخته

"Say it forth, O falcon with shining wings
who has learned with the King and with his fore-arm.

باز گو ای باز عنقا گیر شاه
ای سپاه اشکن به خود نی با سپاه

Say it forth, O royal falcon that catches the Anqa,
O you that vanquishes an army by yourself, not with an army.

امت وحدی یکی و صد هزار
باز گو ای بنده بازت را شکار

You alone are the community; you are one and a hundred thousand.
Say it forth, O you to whose falcon your slave has fallen a prey.

در محل قهر این رحمت ز چیست
اژدها را دست‌دادن راه کیست

Wherefore this mercy in the place of vengeance?
Whose way is it to give the hand to a dragon?"

جواب گفتن امیر المؤمنین که سبب افکندن شمشیر از دست چه بود در آن حالت

How the Prince of the Faithful made answer what was the reason of his dropping the sword from his hand on that occasion.

گفت من تیغ از پی حق می‌زنم
بنده‌ی حقم نه مأمور تنم

He said, "I am wielding the sword for God's sake,
I am the servant of God, I am not under the command of the body.

شیر حقم نیستم شیر هوا
فعل من بر دین من باشد گوا

I am the Lion of God, I am not the lion of passion:
my deed bears witness to my religion.

ما رمیت إذ رمیتم در حراب
من چو تیغم و آن زننده آفتاب

In war I am *you did not throw when you threw*:
I am as the sword, and the wielder is the Sun.

رخت خود را من ز ره برداشتم
غیر حق را من عدم انگاشتم

I have removed the baggage of self out of the way;
I have deemed other than God to be non-existence.

سایه‌ام من کدخدایم آفتاب
حاجبم من نیستم او را حجاب

I am a shadow, the Sun is my lord;
I am the chamberlain, I am not the curtain to Him.

من چو تیغم پر گهرهای وصال
زنده گردانم نه کشته در قتال

I am filled with the pearls of union, like a sword:
in battle I make living, not slain.

خون نپوشد گوهر تیغ مرا
باد از جا کی برد میغ مرا

Blood does not cover the sheen of my sword:
how should the wind sweep away my clouds?

که نیم کوهم ز حلم و صبر و داد
کوه را کی در رباید تند باد

I am not a straw, I am a mountain of forbearance and patience and justice:
how should the fierce wind carry off the mountain?"

آن که از بادی رود از جا خسی است
ز آن که باد ناموافق خود بسی است

That which is removed from its place by a wind is rubbish,
for indeed the contrary winds are many.

باد خشم و باد شهوت باد آز
برد او را که نبود اهل نماز

The wind of anger and the wind of lust and the wind of greed
swept away him that performed not the prayers.

کوهم و هستی من بنیاد اوست
ور شوم چون کاه بادم یاد اوست

“I am a mountain, and my being is His building;
and if I become like a straw, my wind is His wind.

جز به باد او نجنبد میل من
نیست جز عشق احد سر خیل من

My longing is not stirred save by His wind;
my captain is nothing but love of the One.

خشم بر شاهان شه و ما را غلام
خشم را هم بسته‌ام زیر لگام

Anger is king over kings, and to me it is a slave:
even anger I have bound under the bridle.

تیغ حلمم گردن خشمم زده ست
خشم حق بر من چو رحمت آمده ست

The sword of my forbearance has smitten the neck of my anger;
the anger of God has come on me like mercy.

غرق نورم گر چه سقفم شد خراب
روضه گشتم گر چه هستم بو تراب

I am plunged in light although my life is ruined;
I have become a garden although I am Bu Turab.

چون در آمد علتی اندر غزا
تیغ را دیدم نهان کردن سزا

Since other than God has intervened,
it benefits to sheathe my sword,

تا احب لله آید نام من
تا که ابغض لله آید کام من

That my name may be *he loves for God’s sake*,
that my desire may be he hates for God’s sake,

تا که اعطا لله آید جود من
تا که امسك لله آید بود من

That my generosity may be *he gives for God’s sake*,
that my being may be *he withholds for God’s sake.*

بخل من لله عطا لله و بس
جمله لله‌ام نیم من آن کس

My stinginess is for God’s sake, my bounty is for God’s sake alone:
I belong entirely to God, I do not belong to any one;

و آن چه لله می‌کنم تقلید نیست
نیست تخییل و گمان جز دید نیست

And that which I am doing for God’s sake is not conformity,
it is not fancy and opinion, it is naught but intuition

ز اجتهاد و از تحری رسته‌ام
آستین بر دامن حق بسته‌ام

I have been freed from effort and search;
I have tied my sleeve to the skirt of God.

گر همی‌پرم همی‌بینم مطار
ور همی‌گردم همی‌بینم مدار

If I am flying, I behold the place to which I soar;
and if I am circling, I behold the axis on which I revolve;

ور کشم باری بدانم تا کجا
ماهم و خورشید پیشم پیشوا

And if I am dragging a burden, I know whither:
I am the moon, and the Sun is in front of me as the guide.”

بیش از این با خلق گفتن روی نیست
بحر را گنجایی اندر جوی نیست

There is no means of communicating more than this to the people:
in the river there is no room for the Sea.

پست می‌گویم به اندازه‌ی عقول
عیب نبود این بود کار رسول

I speak low according to the measure of understandings:
it is no fault; this is the practice of the Prophet.

از غرض حرم گواهی حر شنو
که گواهی بندگان نه ارزد دو جو

“I am free from self-interest : hear the testimony of a freeman,
for the testimony of slaves is not worth two barleycorns.”

در شریعت مر گواهی بنده را
نیست قدری وقت دعوی و قضا

In the religious law the testimony of a slave
has no value at litigation and judgment.

گر هزاران بنده باشندت گواه
بر نسنجد شرع ایشان را به کاه

If thousands of slaves bear witness on your behalf,
the law does not accept their testimony as worth a straw.

بنده‌ی شهوت بتر نزدیك حق
از غلام و بندگان مسترق

In God's sight the slave of lust
is worse than menials and slaves brought into servitude,

کاین به یك لفظی شود از خواجه حر
و آن زید شیرین و میرد سخت مر

For the latter becomes free at a single word from his master,
while the former lives sweet but dies sour and bitter.

بنده‌ی شهوت ندارد خود خلاص
جز به فضل ایزد و انعام خاص

The slave of lust has no release at all
except through the grace of God and His special favour.

در چهی افتاد کان را غور نیست
و آن گناه اوست جبر و جور نیست

He has fallen into a pit that has no bottom, and that is his sin:
it is not compulsion and injustice.

در چهی انداخت او خود را که من
در خور قعرش نمی‌یابم رسن

He has cast himself into such a pit
that I find no rope capable of its bottom.

بس کنم گر این سخن افزون شود
خود جگر چه بود که خارا خون شود

I will make an end. If this discourse go further,
not only hearts but rocks will bleed.

این جگرها خون نشد نز سختی است
غفلت و مشغولی و بد بختی است

These hearts have not bled, it is not because of hardness,
it is perplexity and preoccupation and ill-fatedness.

خون شود روزی که خونش سود نیست
خون شو آن وقتی که خون مردود نیست

They will bleed one day when blood is no use to them:
bleed at a time when blood is not rejected.

چون گواهی بندگان مقبول نیست
عدل او باشد که بنده‌ی غول نیست

Inasmuch as the testimony of slaves is not accepted,
the approved witness is he that is not the slave of the ghoul.

گشت ارسلناك شاهد در نذر
ز آن که بود از کون او حر ابن حر

We *have sent you as a witness* came in the Warning,
because he was entirely free from existence.

چون که حرم خشم کی بندد مرا
نیست اینجا جز صفات حق در آ

"Since I am free, how should anger bind me?
Nothing is here but Divine qualities. Come in!

اندر آ کازاد کردت فضل حق
ز آن که رحمت داشت بر خشمش سبق

Come in, for the grace of God has made you free,
because His mercy had the precedence over His wrath.

اندر آ اکنون که رستی از خطر
سنگ بودی کیمیا کردت گهر

Come in now, for you have escaped from the peril:
you were a stone; the Elixir has made you a jewel.

رسته‌ای از کفر و خارستان او
چون گلی بشکفته در بستان هو

You have been delivered from unbelief and its thorn-thicket:
blossom like a rose in the cypress-garden of Hu.

تو منی و من توام ای محتشم
تو علی بودی علی را چون کشم

You are I and I am you, I am happy with you:
you were Ali—how should I kill Ali?

معصیت کردی به از هر طاعتی
آسمان پیموده‌ای در ساعتی

You have committed a sin better than any act of piety;
you have traversed Heaven in a single moment."

بس خجسته معصیت کان کرد مرد
نی ز خاری بر دمد اوراق ورد

Very fortunate the sin which the man committed:
do not rose-leaves spring from a thorn?

نی گناه عمر و قصد رسول
می‌کشیدش تا به درگاه قبول

Was not the sin of `Umar and his attempt on the Prophet
leading him to the gate of acceptance?

نی به سحر ساحران فرعونشان
می‌کشید و گشت دولت عونشان

Was not Pharaoh because of the magic of the magicians
drawing them, and did not fortune come to their aid?

گر نبودی سحرشان و آن جحود
کی کشیدیشان به فرعون عنود

Had it not been for their magic and denial,
which would have brought them to rebellious Pharaoh?

3835 کی بدیدندی عصا و معجزات
معصیت طاعت شد ای قوم عصات

3835 How would they have seen the rod and the miracles?
Disobedience became obedience, O disobedient people

ناامیدی را خدا گردن زده است
چون گنه مانند طاعت آمده ست

God has smitten the neck of despair,
inasmuch as sin and disobedience have become obedience.

چون مبدل می‌کند او سیئات
طاعتی‌اش می‌کند رغم وشات

Since He changes evil acts,
He makes it an act of obedience in despite of slanderer.

زین شود مرجوم شیطان رجیم
و ز حسد او بطرقد گردد دو نیم

By this the stoned Devil is driven away
and bursts with envy and is cloven asunder.

او بکوشد تا گناهی پرورد
ز آن گنه ما را به چاهی آورد

He strives to foster a sin (in us)
and by means of that sin bring us into a pit;

3840 چون ببیند کان گنه شد طاعتی
گردد او را نامبارك ساعتی

3840 When he sees that the sin has become an act of obedience,
there comes round for him an unblest hour.

اندر آ من در گشادم مر ترا
تف زدی و تحفه دادم مر ترا

"Come in! I open the door to you.
You spat and I give you a present.

مر جفاگر را چنینها می‌دهم
پیش پای چپ چه سان سر می‌نهم

Such things I am giving to the doer of iniquity:
in what fashion I lay my head before the left foot.

پس وفاگر را چه بخشم تو بدان
گنجها و ملکهای جاودان

What then do I bestow on the doer of righteousness?
I bestow treasures and kingdoms everlasting.

گفتن پیغامبر علیه السلام به گوش رکابدار امیر المؤمنین علی علیه السلام که کشتن علی بر دست تو خواهد بودن خبرت کردم

How the Prophet, on whom be peace, said in the ear of the stirrup-holder of the Prince of the Faithful, may God honour his person, "I tell you, ' Ali will be slain by your hand."

من چنان مردم که بر خونی خویش
نوش لطف من نشد در قهر نیش

I am such a man that the honey of my kindness
did not become poison in wrath against my murderer.

3845 گفت پیغمبر به گوش چاکرم
کاو برد روزی ز گردن این سرم

3845 The Prophet said in the ear of my servant
that one day he would sever this head of mine from my neck.

کرد آگه آن رسول از وحی دوست
که هلاکم عاقبت بر دست اوست

The Prophet by inspiration informed my friend
that in the end my destruction would be by his hand.

او همی‌گوید بکش پیشین مرا
تا نیاید از من این منکر خطا

He says; Kill me first,
in order that this hateful crime may not proceed from me.

من همی‌گویم چو مرگ من ز تست
با قضا من چون توانم حیله جست

I say, since my death is from you,
how can I seek to evade the destiny?'

او همی‌افتد به پیشم کای کریم
مر مرا کن از برای حق دو نیم

He falls before me, saying, 'O generous man,
for God's sake cut me in two,

تا نیاید بر من این انجام بد
تا نسوزد جان من بر جان خود

That this evil end may not come upon me;
and that my soul may not burn for its life.'

من همی‌گویم برو جف القلم
ز آن قلم بس سر نگون گردد علم

I say, 'go: the Pen is dry;
by that Pen many a landmark is overthrown.

هیچ بغضی نیست در جانم ز تو
ز آن که این را من نمی‌دانم ز تو

There is no hatred of you in my soul,
because I do not regard this as from you.

آلت حقی تو فاعل دست حق
چون زنم بر آلت حق طعن و دق

You are God's instrument, God's hand is the agent:
how should I assail and oppose God's instrument?'"

گفت او پس آن قصاص از بهر چیست
گفت هم از حق و آن سر خفی است

He said, "For what reason, then, is retaliation?"
"It is from God, too," said 'Ali, "and that is a hidden mystery.

گر کند بر فعل خود او اعتراض
ز اعتراض خود برویاند ریاض

If He takes offence at His own act,
He causes gardens to grow from that taking offence.

اعتراض او را رسد بر فعل خود
ز آن که در قهر است و در لطف او احد

He seems to take offence at His own act,
inasmuch as in vengeance and mercy He is One.

اندر این شهر حوادث میر اوست
در ممالك مالك تدبیر اوست

In this city of phenomena He is the Prince;
in the realms He is the Ruler.

آلت خود را اگر او بشکند
آن شکسته گشته را نیکو کند

If He breaks His own instrument,
He mends that which has become broken."

رمز ننسخ آیه او ننسها
نأت خیرا در عقب می‌دان مها

Recognise, O noble sir, the indication of, *verse We shall cancel or cause to be forgotten*, followed by *We shall bring a better*.

هر شریعت را که حق منسوخ کرد
او گیا برد و عوض آورد ورد

Every law that He has cancelled—
He has taken away grass and brought roses in exchange

شب کند منسوخ شغل روز را
بین جمادی خرد افروز را

Night cancels the business of day:
behold an inanimateness that enlightens the intellect !

باز شب منسوخ شد از نور روز
تا جمادی سوخت ز آن آتش فروز

Again, night is cancelled by the light of day,
so that the inanimateness is consumed by that fire-kindling one.

گر چه ظلمت آمد آن نوم و سبات
نی درون ظلمت است آب حیات

Although that sleep and rest are darkness,
is not the Water of Life within the darkness?

نی در آن ظلمت خردها تازه شد
سکته‌ای سرمایه‌ی آوازه شد

Did not minds become refreshed in that darkness?
Did not a pause become the source of the voice?

که ز ضدها ضدها آمد پدید
در سُوَیدا روشنایی آفرید

For contraries are manifested by means of contraries:
in the black core He created the everlasting light.

جنگ پیغمبر مدار صلح شد
صلح این آخر زمان ز آن جنگ بد

The wars of the Prophet became the pivot of peace:
the peace of this latter age was from those wars.

صد هزاران سر برید آن دلستان
تا امان یابد سر اهل جهان

That heart-ravisher cut off hundreds of thousands of heads,
in order that the heads of the world's people might win security.

باغبان ز آن می‌برد شاخ مضر
تا بیابد نخل قامتها و بر

The gardener lops the green bough,
in order that the date-palm may gain stature and goodness.

می‌کند از باغ دانا آن حشیش
تا نماید باغ و میوه خرمیش

The expert digs up the weeds from the garden,
in order that his garden and fruit may look flourishing.

می‌کند دندان بد را آن طبیب
تا رهد از درد و بیماری حبیب

The physician extracts bad teeth,
in order that the beloved may be saved from pain and sickness.

بس زیادتها درون نقصهاست
مر شهیدان را حیات اندر فناست

Many advantages are within defects:
for martyrs there is life in death.

چون بریده گشت حلق رزق خوار
یرزقون فرحین شد گوار

When the throat has been cut that swallowed the daily bread,
receiving the bounty, rejoicing, shall be delicious.

حلق حیوان چون بریده شد به عدل
حلق انسان رست و افزون گشت فضل

When the throat of an animal is cut duly,
there grows the throat of man, and its excellence is increased.

حلق انسان چون ببرد هین ببین
تا چه زاید کن قیاس آن بر این

When a man's throat is cut, come; consider what the result will be!
Judge of this by the analogy of that

حلق ثالث زاید و تیمار او
شربت حق باشد و انوار او

A third throat will be born,
and care of it will be the sherbet of God and His lights.

حلق ببریده خورد شربت ولی
حلق از لا رسته مرده در بلی

The throat that has been cut drinks sherbet,
but the throat that has been delivered from No and has died in Yes.

بس کن ای دون همت کوته بنان
تا کی‌ات باشد حیات جان به نان

Make an end, O cowardly short-fingered one!
How long will the life of your spirit be by bread?

ز آن نداری میوه‌ای مانند بید
کآبرو بردی پی نان سپید

Like the willow, you have no fruit,
because you have lost yours honour for the sake of white bread.

گر ندارد صبر زین نان جان حس
کیمیا را گیر و زر گردان تو مس

If the sensual soul cannot refrain from this bread,
take the elixir and turn your copper into gold.

جامه شویی کرد خواهی ای فلان
رو مگردان از محله‌ی گازران

Wouldst you wash your garment, O so-and-so,
do not avert your face from the bleachers' quarter.

گر چه نان بشکست مر روزه‌ی ترا
در شکسته بند پیچ و برتر آ

Although the bread has broken your fast,
cling to Him that binds what is broken, and ascend!

چون شکسته بند آمد دست او
پس رفو باشد یقین اشکست او

Inasmuch as His hand binds what is broken,
it follows that His breaking is assuredly mending.

گر تو آن را بشکنی گوید بیا
تو درستش کن نداری دست و پا

If you break it, He will say to you,
“Come, make it whole”; and you are clumsy.

پس شکستن حق او باشد که او
مر شکسته گشته را داند رفو

Therefore He has the right to break,
for He can mend what has been broken.

آن که داند دوخت او داند درید
هر چه را بفروخت نیکوتر خرید

He that knows how to sew knows how to tear;
whatsoever He sells, He buys better.

خانه را ویران کند زیر و زبر
پس به یك ساعت کند معمورتر

He lays the house in ruins, upside down;
then in one moment He makes it more habitable.

گر یکی سر را ببرد از بدن
صد هزاران سر بر آرد در زمن

If He severs one head from the body,
He at once raises up hundreds of thousands of heads.

گر نفرمودی قصاصی بر جناة
یا نگفتی فی القصاص آمد حیات

If He had not ordained retaliation upon the guilty,
or if He had riot said, “*In retaliation there is a life,*”

خود که را زهره بدی تا او ز خود
بر اسیر حکم حق تیغی زند

Who would have the stomach of himself to wield a sword against him
that is a thrall to the decree of God?—

ز آن که داند هر که چشمش را گشود
کآن کشنده سخرهی تقدیر بود

Because every one whose eyes He has opened would know
that the slayer was constrained by predestination.

هر که را آن حکم بر سر آمدی
بر سر فرزند هم تیغی زدی

Any one on whom that predestination became a collar
would strike a sword-blow even at the head of his child.

رو بترس و طعنه کم زن بر بدان
پیش دام حکم عجز خود بدان

Go, fear and do not rail at the wicked:
know yours own impotence before the snare of the decree.

تعجب کردن آدم علیه السلام از ضلالت ابلیس لعین و عجب آوردن

How Adam, on whom be peace, marvelled at the perdition of Iblis and showed vanity.

چشم آدم بر بلیسی کو شقی ست
از حقارت و از زیافت بنگریست

One day Adam looked with contempt and scorn
on Iblis who is damned.

خویش بینی کرد و آمد خود گزین
خنده زد بر کار ابلیس لعین

He behaved with self-conceit and became self-approving:
he laughed at the plight of accursed Iblis.

بانگ بر زد غیرت حق کای صفی
تو نمیدانی ز اسرار خفی

The jealousy of God cried out—
“O chosen one, you are ignorant of the hidden mysteries.

پوستین را باژگونه گر کند
کوه را از بیخ و از بن بر کند

If He should turn the fur inside out,
He would tear up from root and bottom the mountain;

پردهی صد آدم آن دم بر درد
صد بلیس نو مسلمان آورد

At that instant He would rend the veil of a hundred Adams
and bring a hundred Devils newly converted to Islam.”

گفت آدم توبه کردم زین نظر
این چنین گستاخ نندیشم دگر

Adam said, "I repent of this look;
I will not think so disrespectfully again."

یا غیاث المستغیثین اهدنا
لا افتخار بالعلوم و الغنی

O Help of them that call for help, lead us!
There is no pride in knowledge or riches.

لا تزغ قلبا هدیت بالکرم
و اصرف السوء الذی خط القلم

Do not let a heart stray that You Have guided by Your grace,
and avert the evil which the Pen has written.

بگذران از جان ما سوء القضا
وا مبر ما را ز اخوان صفا

Let the evil of Your ordainment pass from our souls:
do not cut us off from those who are well-pleased.

تلختر از فرقت تو هیچ نیست
بی‌پناهت غیر پیچا پیچ نیست

There is naught more bitter than separation from You:
without Your protection there is naught but perplexity.

رخت ما هم رخت ما را راه زن
جسم ما مر جان ما را جامه کن

Our goods waylay our goods:
our bodies tear the garment from our souls.

دست ما چون پای ما را می‌خورد
بی‌امان تو کسی جان چون برد

Inasmuch as our hand devours our foot,
how shall any one save his soul without Your security?

ور برد جان زین خطرهای عظیم
برده باشد مایه‌ی ادبار و بیم

And if he save his soul from these awful dangers,
he will have saved a stock of misfortune and fear,

ز آن که جان چون واصل جانان نبود
تا ابد با خویش کور است و کبود

Because the soul, when it is not united with the Beloved,
is blind and blue with itself for ever.

چون تو ندهی راه جان خود برده گیر
جان که بی‌تو زنده باشد مرده گیر

When You will not give him admission—even suppose he has saved his soul,
regard as dead the soul that would live without You.

گر تو طعنه می‌زنی بر بندگان
مر ترا آن می‌رسد ای کامران

If You are upbraiding Your slaves, that is suitable to You,
O You whose every wish is fulfilled.

ور تو ماه و مهر را گویی جفا
ور تو قد سرو را گویی دوتا

And if You say that the sun and moon are scum,
and if You say that the stature of the cypress is double,

ور تو چرخ و عرش را خوانی حقیر
ور تو کان و بحر را گویی فقیر

And if You call the empyrean and the sky contemptible,
and if You say that the mine and the sea are poor—

آن به نسبت با کمال تو رواست
ملك اکمال فناها مر تراست

That is proper in reference to Your perfection:
Yours is the power of perfecting mortalities,

که تو پاکی از خطر و ز نیستی
نیستان را موجد و معنیستی

For You are holy from danger and from nonexistence:
You are He that brings the non-existent ones into being and endows.

آن که رویانید داند سوختن
ز آن که چون بدرید داند دوختن

He that made to grow can burn,
because when He has torn, He can sew.

می‌بسوزد هر خزان مر باغ را
باز رویاند گل صباغ را

Every autumn He burns the garden;
He makes to grow again the rose that dyes,

کای بسوزیده برون آ تازه شو
بار دیگر خوب و خوب آوازه شو

Saying, " O you who were withered,
come forth, be fresh, once more be fair and of fair renown!"

چشم نرگس کور شد بازش بساخت
حلق نی ببرید و بازش خود نواخت

The eye of the narcissus became blind: He restored it;
the throat of the reed was cut: He himself fostered it again.

ما چو مصنوعیم و صانع نیستیم
جز زبون و جز که قانع نیستیم

Since we are made and are not makers,
we are not but humble and content.

ما همه نفسی و نفسی می‌زنیم
گر نخوانی ما همه اهرمنیم

We all are of the Nafs and busy with me-mine:
if You call us not, we all are Devils.

ز آن ز اهرمن رهیدستیم ما
که خریدی جان ما را از عمی

We have been delivered from Satan,
because You Have redeemed our souls from blindness.

تو عصا کش هر که را که زندگی است
بی‌عصا و بی‌عصا کش کور چیست

You are the Guide of every one that has life:
who is the blind man without staff and guide?

غیر تو هر چه خوش است و ناخوش است
آدمی سوز است و عین آتش است

Excepting You, whatever is sweet or unsweet
is man-destroying and the essence of fire.

هر که را آتش پناه و پشت شد
هم مجوسی گشت و هم زردشت شد

Any one to whom fire is a refuge and support
becomes both a Magian and a Zoroaster.

کل شيء ما خلا الله باطل
إن فضل الله غيم هاطل

Everything except Allah is vain:
truly the grace of Allah is a cloud pouring abundantly and continually.

باز گشتن به حکایت امیر المؤمنین علی علیه السلام و مسامحت کردن او با خونی خویش

Returning to the story of the Prince of the Faithful, ‘Ali—may God honour his person!—and how generously he behaved to his murderer.

باز رو سوی علی و خونی‌اش
و آن کرم با خونی و افزونی‌اش

Go back to ‘Ali and his murderer,
and the kindness he showed to the murderer, and his superiority.

گفت دشمن را همی‌می‌بینم به چشم
روز و شب بر وی ندارم هیچ خشم

He said, “Day and night I see the murderer with my eyes;
I have no anger against him,

ز آنکه مرگم همچو من خوش آمده ست
مرگ من در بعث چنگ اندر زده ست

Because death has become sweet as manna to me:
my death has laid fast hold of resurrection.”

مرگ بی‌مرگی بود ما را حلال
برگ بی‌برگی بود ما را نوال

The death of deathlessness is lawful to us,
the provision of unprovidedness is a bounty to us.

ظاهرش مرگ و به باطن زندگی
ظاهرش ابتر نهان پایندگی

It is death outwardly but life inwardly:
apparently it is a cutting-off, in secret it is permanence.

در رحم زادن جنین را رفتن است
در جهان او را ز نو بشکفتن است

To the embryo in the womb birth is a going:
in the world it blossoms anew.

چون مرا سوی اجل عشق و هواست
نهی لا تُلْقُوا بِأَيْدِيكُمْ مراست

“Since I have intense love and longing for death,
the prohibition *do not cast yourselves* is for me,

ز آنکه نهی از دانه‌ی شیرین بود
تلخ را خود نهی حاجت کی شود

Because the sweet berry is prohibited;
how should it become necessary to prohibit the sour one?

دانه‌ای که تلخ باشد مغز و پوست
تلخی و مکروهی‌اش خود نهی اوست

The berry that has a sour kernel and rind—
its very sourness and disagreeableness are a prohibition of it.

دانه‌ی مردن مرا شیرین شده ست
بل هم احیاء پی من آمده ست

To me the berry of dying has become sweet:
no, they are living has come on my account.

اقتلوني يا ثقاتي لائما
إن في قتلي حياتي دايما

Slay me, my trusty friends, slay me, vile as I am:
truly, in my being slain is my life for evermore.

إن في موتي حياتي يا فتى
كم أفارق موطني حتى متى

Truly, in my death is my life, O youth—
how long shall I be parted from my home? Until when?

فرقتي لو لم تكن في ذا السكون
لم يقل إِنَّا إِلَيْهِ راجعون

If there were not in my staving my separation,
He would not have said, '*Truly, we are returning to Him*.'"

راجع آن باشد که باز آید به شهر
سوی وحدت آید از تفریق دهر

The returning one is he that comes back to his city,
and from the revolution of Time approaches the Unity.

افتادن رکابدار هر باری پیش علی علیه السلام که ای امیر المؤمنین از بهر خدا مرا بکش و از این قضا برهان

How the stirrup-holder of 'Ali, may God honour his person, came, saying, "For God's sake, kill me and deliver me from this doom."

باز آمد کای علی زودم بکش
تا نبینم آن دم و وقت ترش

"He came back, saving, 'O 'Ali, kill me quickly,
that I may not see that bitter moment and hour.

من حلالت می‌کنم خونم بریز
تا نبیند چشم من آن رستخیز

Shed my blood, I make it lawful to you,
so that my eye may not behold that resurrection '.

گفتم ار هر ذره‌ای خونی شود
خنجر اندر کف به قصد تو رود

I said, if every atom should become a murderer and,
dagger in hand, go to attack you,

يك سر مو از تو نتواند برید
چون قلم بر تو چنان خطی کشید

None could cut from you the tip of a single hair,
since the Pen has written against you such a line.

لیك بی‌غم شو شفیع تو منم
خواجه‌ی روحم نه مملوك تنم

But do not grieve: I am intercessor for you:
I am the spirit's master, I am not the body's slave.

پیش من این تن ندارد قیمتی
بی‌تن خویشم فتی ابن الفتی

This body bath no value in my sight:
without my body I am the noble, the son of the noble.

خنجر و شمشیر شد ریحان من
مرگ من شد بزم و نرگسدان من

Dagger and sword have become my sweet basil:
my death has become my banquet and narcissus-plot.'"

آن که او تن را بدین سان پی کند
حرص میری و خلافت کی کند

He that hamstrings his body in this fashion,
how should he covet the Princedom and the Caliphate?

ز آن به ظاهر کوشد اندر جاه و حکم
تا امیران را نماید راه و حکم

Outwardly he strives after power and authority,
that he may show to princes the way and judgment

تا امیری را دهد جانی دگر
تا دهد نخل خلافت را ثمر

That he may give another spirit to the Princedom;
that he may give fruit to the palm-tree of the Caliphate.

بیان آن که فتح طلبیدن پیغامبر علیه السلام مکه را و غیر مکه را بجهت دوستی ملك دنیا نبود چون فرموده است که الدنیا جیفه بلکه به امر بود

Explaining that the motive of the Prophet, on whom be peace, in seeking to conquer Mecca and other than Mecca was not love of worldly dominion, inasmuch as he has said "This world is a carcase," but that on the contrary it was by the command.

جهد پیغمبر به فتح مکه هم
کی بود در حب دنیا متهم

Likewise the Prophet's struggle to conquer Mecca—
how can he be suspected of love of this world?

آن که او از مخزن هفت آسمان
چشم و دل بر بست روز امتحان

He who on the day of trial shut his eyes and heart
to the treasury of the Seven Heavens,

از پی نظارهی او حور و جان
پر شده آفاق هر هفت آسمان

The horizons of all the Seven Heavens
were full of houris and genies to gaze upon him,

خویشتن آراسته از بهر او
خود و را پروای غیر دوست کو

Having arrayed themselves for his sake—
how indeed should he care for anything except the Beloved?

آن چنان پر گشته از اجلال حق
که در او هم ره نیابد آل حق

He had become so filled with magnification of God
that even those nearest to God would find no way there.

لا یسع فینا نبي مرسل
و الملك و الروح ایضا فاعقلوا

"In Us is no room for a prophet sent as an apostle,
nor yet for the Angels or the Spirit. Therefore, understand!"

گفت ما زاغیم همچون زاغ نه
مست صباغیم مست باغ نه

He said, "We are *ma zagh* (*Our eye did not rove*), we are not like crows (*zagh*);
We are intoxicated with the Dyer, we are not intoxicated with the garden."

چون که مخزنهای افلاك و عقول
چون خسی آمد بر چشم رسول

Inasmuch as to the eye of the Prophet
the treasuries of the celestial spheres and intelligences seemed as a straw,

پس چه باشد مکه و شام و عراق
که نماید او نبرد و اشتیاق

What, then, would Mecca and Syria and Iraq be,
that he should show fight and longing?

آن گمان بر وی ضمیر بد کند
که قیاس از جهل و حرص خود کند

That thought and opinion is the hypocrite's,
who judges from the analogy of his own wicked soul.

آبگینهی زرد چون سازی نقاب
زرد بینی جمله نور آفتاب

When you make yellow glass a veil,
you see all the sunlight yellow.

بشکن آن شیشهی کبود و زرد را
تا شناسی گرد را و مرد را

Break those blue and yellow glasses,
in order that you may know the dust and the man.

گرد فارس گرد سر افراشته
گرد را تو مرد حق پنداشته

The dust has lifted up its head around the horseman:
you have fancied the dust to be the man of God.

گرد دید ابلیس و گفت این فرع طین
چون فزاید بر من آتش جبین

Iblis saw the dust, and said,
"How should this offspring of clay be superior to me of the fiery brow?"

تا تو می‌بینی عزیزان را بشر
دان که میراث بلیس است آن نظر

So long as you are regarding the holy as men,
know that that view is an inheritance from Iblis.

گر نه فرزند بلیسی ای عنید
پس به تو میراث آن سگ چون رسید

If you are not the child of Iblis, O rebellious one,
then how has the inheritance of that cur come to you?

من نیم سگ شیر حقم حق پرست
شیر حق آن است کز صورت برست

"I am not a cur, I am the Lion of God, a worshipper of God:
the lion of God is he that has escaped from form.

شیر دنیا جوید اشکاری و برگ
شیر مولی جوید آزادی و مرگ

The lion of this world seeks a prey and provision;
the lion of the Lord seeks freedom and death.

چون که اندر مرگ بیند صد وجود
همچو پروانه بسوزاند وجود

Inasmuch as in death he sees a hundred existences,
like the moth he burns away existence."

شد هوای مرگ طوق صادقان
که جهودان را بد این دم امتحان

Desire for death became the badge of the sincere,
for this word was a test for the Jews.

در نبی فرمود کای قوم یهود
صادقان را مرگ باشد گنج و سود

He said in the Qur'an, "O people of the Jews (self-reliant ones?),
death is a treasure and gain to the sincere.

همچنان که آرزوی سود هست
آرزوی مرگ بردن ز آن به است

Even as there is desire for profit,
the desire to win death is better than that.

ای جهودان بهر ناموس کسان
بگذرانید این تمنا بر زبان

O Jews, for the sake of honour by men of worth,
let this wish be uttered on your tongues."

یك جهودی این قدر زهره نداشت
چون محمد این علم را بر فراشت

Not a single Jew had so much courage,
when Mohammed raised this banner .

گفت اگر رانید این را بر زبان
یك یهودی خود نماند در جهان

He said, "If they should utter this on their tongues,
truly not one Jew would be left in the world."

پس یهودان مال بردند و خراج
که مکن رسوا تو ما را ای سراج

Then the Jews brought the property and land-tax, saying,
"Do not put us to shame, O Lamp."

این سخن را نیست پایانی پدید
دست با من ده چو چشمت دوست دید

"There is no end in sight to this discourse:
give me your hand, since yours eye has seen the Friend."

گفتن امیر المؤمنین علی علیه السلام با قرین خود که چون خدو انداختی در روی من نفس من جنبید و اخلاص عمل نماند، مانع کشتن تو آن شد

How the Prince of the Faithful, 'Ali—may God honour his person! —said to his antagonist, "When you did spit in my face, my fleshly self was aroused and I could no longer act with entire sincerity: that hindered me from slaying you."

گفت امیر المؤمنین با آن جوان
که به هنگام نبرد ای پهلوان

The Prince of the Faithful said to that youth,
"In the hour of battle, O knight,

چون خدو انداختی در روی من
نفس جنبید و تبه شد خوی من

When you didst spit in my face,
my fleshly self was aroused and my disposition was corrupted.

نیم بهر حق شد و نیمی هوا
شرکت اندر کار حق نبود روا

Half came to be for God’s sake, and half idle passion:
in God’s affair partnership’ is not allowable.

تو نگاریده‌ی کف مولاستی
آن حقی کرده‌ی من نیستی

You are limned by the hand of the Lord:
you are God’s, you are not made by me.

نقش حق را هم به امر حق شکن
بر زجاجه‌ی دوست سنگ دوست زن

Break God’s image, by God’s command;
cast at the Beloved’s glass, the Beloved’s stone.”

گبر این بشنید و نوری شد پدید
در دل او تا که زناری برید

The fire-worshipper heard this,
and a light appeared in his heart, so that he cut a girdle.

گفت من تخم جفا می‌کاشتم
من ترا نوعی دگر پنداشتم

He said, “I was sowing the seed of wrong:
I fancied you otherwise.

تو ترازوی احد خو بوده‌ای
بل زبانه‌ی هر ترازو بوده‌ای

You have been the balance with the nature of the One;
no, you have been the tongue of every balance.

تو تبار و اصل و خویشم بوده‌ای
تو فروغ شمع کیشم بوده‌ای

You have been my race and stock and kin,
you have been the radiance of the candle of my religion.

من غلام آن چراغ چشم جو
که چراغت روشنی پذرفت از او

I am the slave of that eye-seeking Lamp
from which your lamp received splendour.

من غلام موج آن دریای نور
که چنین گوهر بر آرد در ظهور

I am the surrendered to the surge of that Sea of Light
which brings a pearl like this into view.

عرضه کن بر من شهادت را که من
مر ترا دیدم سرافراز زمن

Offer me the profession of the Faith,
for I regard you as the exalted one of the time.”

قرب پنجه کس ز خویش و قوم او
عاشقانه سوی دین کردند رو

Near fifty persons of his kindred and tribe
lovingly turned their faces towards the Religion.

او به تیغ حلم چندین حلق را
وا خرید از تیغ و چندین خلق را

By the sword of clemency
he redeemed so many throats of such a multitude from the sword.

تیغ حلم از تیغ آهن تیزتر
بل ز صد لشکر ظفر انگیزتر

The sword of clemency is sharper than the sword of iron;
no, it is more productive of victory than a hundred armies.

خاتمه‌ی دفتر اول

ای دریغا لقمه‌ای دو خورده شد
جوشش فکرت از آن افسرده شد

Oh, alas, two mouthfuls were eaten,
and thereby the ferment of thought was frozen up.

گندمی خورشید آدم را کسوف
چون ذنب شعشاع بدری را خسوف

A grain of wheat eclipsed the sun of Adam,
as the descending node is eclipse to the brilliance of the full-moon.

اینت لطف دل که از یك مشت گل
ماه او چون می‌شود پروین گسل

Behold the beauty of the heart,
how its moon scatters the Pleiades by a single handful of clay.

نان چو معنی بود خوردش سود بود
چون که صورت گشت انگیزد جحود

When the bread was spirit, it was beneficial;
since it became form, it rouses disbelief.

همچو خار سبز کاشتر می‌خورد
ز ان خورش صد نفع و لذت می‌برد

As the green thistles which a camel eats,
and gains from eating them a hundred benefits and pleasures:

چون که آن سبزیش رفت و خشك گشت
چون همان را می‌خورد اشتر ز دشت

When the camel from the desert eats those same thistles,
after their greenness is gone and they have become dry,

می‌دراند کام و لنجش ای دریغ
کان چنان ورد مربی گشت تیغ

They rend his palate and cheek—
oh, alas that such a nourishing rose became a sword!

نان چو معنی بود بود آن خار سبز
چون که صورت شد کنون خشك است و گبز

When the bread was spirit, it was the green thistles;
since it became form, it is now dry and gross.

تو بد آن عادت که او را پیش از این
خورده بودی ای وجود نازنین

According as you hadst formerly been in the habit of eating it,
O gracious being,

بر همان بو می‌خوری این خشك را
بعد از آن کامیخت معنی با ثری

In the same hope you are eating this dry stuff,
after the spirit has become mingled with clay.

گشت خاك آمیز و خشك و گوشت بر
ز آن گیاه اکنون بپرهیز ای شتر

It has become mixed with earth and dry and flesh-cutting:
abstain now from that herbage, O camel!

سخت خاك آلود می‌آید سخن
آب تیره شد سر چه بند کن

The words are coming very earth-soiled; the water has become turbid:
stop up the mouth of the well,

تا خدایش باز صاف و خوش کند
او که تیره کرد هم صافش کند

That God may again make it pure and sweet,
that He who made it turbid may likewise make it pure.

صبر آرد آرزو را نه شتاب
صبر کن و الله اعلم بالصواب

Patience brings the object of desire, not Haste.
Have patience—and God know best what is right.

پایان دفتر اول

Persian / Farsi Translation from Arabic Preface

بنام خداوند بخشنده و مهربان

این کتاب مثنوی است، که اصول اصول اصول دین است دربارهٔ کشف رازهای وصول به حقیقت و رسیدن به مرتبهٔ یقین است ، و دانش بزرگ خداوندی است ، و راه روشن خداپرستی است، و آشکارترین برهان خداشناسی است. «روشنائی آن مانند فانوسی است که در آن چراغی باشد»۱،   چراغی که روشن تر از بامدادان نور بیفشاند. این کتاب بهشت دل است ، چشمه ها و شاخسارانی دارد و از آن میان چشمه یی است که روندگان این راه به آن سلسبیل می‌گویند، و صاحبان مقامات و کرامات، این بهشت را برای ماندن و آسایش روح بهترین جای می‌دانند. ۲ نیکان در این بهشت می‌خورند و می‌نوشند و آزادگان از آن گشاده‌خاطر و شادمان می‌شوند. و این کتاب چون رود نیل برای شکیبایان نوشیدنی گوارا، و برای فرعونیان و کافران رشک و حسرت است. چنانکه می‌گوید: «به آن بسیاری از کسان را گمراه میکند و بسیاری را به راه می‌آورد».۳   و این کتاب درمان سینه های دردمند است و زدایندهٔ زنگ‌های اندوه، و رازگشای قرآن(خواندنی) و فراوان کنندهٔ روزی‌های معنوی، و موجب پاکسازی خوی آدمیان، «بشرط آنکه در دست پیام گزاران بزرگوار و نیکوکار باشد»٤ که نگذارند «جز پاکان کسی بدآن دست بزند» و بدانند که «این فرودآمده از سوی پروردگار جهانیان است»۵. «پیش از آن یا پس از آن هیچ سخن دیگری آن‌را باطل (دگرگون یا منسوخ) نخواهد کرد» . ٦ و خداوند این کتاب را نگاه می‌دارد «و او بهترین نگه دارنده و از همهٔ مهربانان دلرحم تر است». ۷ و برای این(مثنوی) القاب دیگری هم است که خداوند بر آن نهاده است. و ما به همین مختصر سخن را کوتاه کردیم و این مختصر خود نشانهٔ بسیار است ، و این جرعه به آبگیری ره می‌نماید ، و این یک مشت ، سخن از خرمنی گران میگوید. این بندهٔ ناتوان نیازمند به رحمت خدای بلندمرتبه، محمد بن محمدبن حسین بلخی – که خدا بندگی او را قبول کند- می‌گوید: من در تطویل این کتاب منظوم مثنوی کوشیده‌ام ، کتابی که شامل داستانهای شگفت و نادر، سخنان درخشان و راهنمائیهای روشن است. این کتاب از طریقت پرهیزکاران سخن می‌گوید و بوستان بندگان (خدا) است؛ شالوده‌های سخن در آن مختصر و کوتاه ، و معانی آنها بسیار است. این کوشش من به درخواست کسی است که سرور، تکیه‌گاه و مورد اعتماد من است ، و پاره‌ای از پیکر من است که در آن روح من جای دارد، و ذخیرهٔ امروز و فردای من است؛ و او پیر پیشوای عارفان، راهنمای رسیدن به مرتبهٔ یقین، فریادرس خلق، امین دلها و عقلها، سپردهٔ خداوند در میان آفریدگان، و برگزیدهٔ او ازمیان خلق، و جلوه گاه وصایائی است که خدا بر پیامبرش فرموده، و اسراری که با بندهٔ خاص درگاهش در میان نهاده، کلید خزاین عرش و امین گنجینه‌های این جهان، ابوالفضایل (پدرفضایل) حسام حق و دین(راه) حسن بن محمد بن حسن، معروف به ابن اخی ترک است؛ بایزید این روزگار و جنید این زمانه، و مردی راستین در مرتبهٔ ابوبکر است و پدر و اجدادش نیز چنین بوده‌اند که خداوند از او و از همهٔ آنها خوشنود باد. در اصل از مردم ارومیه است و از طریق این سخن معروف که «بهنگام خفتن کُرد بودم و بامدادان عرب برخاستم» نسبتی به آن شیخ بزرگواری دارد که گویندهٔ این سخن است ۸ - خدا روان آن شیخ و آیندگان او را پاک بدارد- و این پدر و فرزند چه سلف و خلف نیکوئی هستند. او (حسام الدین) نسبی دارد که خورشید جامهٔ خود را برآن افکنده است و حَسَبی دارد که اختران روشنائی خود را به پیشگاهش افشانده‌اند. همواره درگاه این خاندان قبله گاهِ توجهِ دیگران بوده است و همواره فرزندان صاحبان ولایت معنوی به آن روی می آورند، و کعبهٔ آرزوهاست که خواستارانِ لطف گِردِ آن میگردند. امید که همواره، تا ستاره‌ای می‌درخشد و اختری میتابد، این درگاه پناهی باشد برای انها که صاحب بصیرت‌اند ، ربّانی و روحانی و آسمانی و عرشی و نورانی‌اند، آنها که دیگران در نظارهٔ آنها خاموش می‌مانند، غایبانی که همواره حضور دارند، خسروانی که در جامه‌های مندرس‌اند و نجبای واقعی جماعات مردم‌اند، و صاحبان فضیلت‌اند، و روشنائی‌های ره نماینده‌اند. ای پروردگار جهانیان این دعای مرا بپذیر. و این دعائی است که پذیرفته خواهد بود زیرا همهٔ گروه های مردم را شامل می‌شود. و ستایش خدای یگانه را ، و درودخدا بر سرور ما محمد و پیروانش و خاندانش. و خدا ما را بس است و او کارگزاری نیک است.

Appendix B

Footnotes for Persian / Farsi Preface

۱- مَثَلُ نورهِ کَمِشکوةٍ فیها مصباحٌ.... قسمتی از آیهٔ ۳۵ سورهٔ ۲٤ (سورة النّور) قرآن که در آن آمده است :خدا نور آسمانها و زمین است و نورش چون فانوسی است که در آن چراغی باشد و......

۲- عند اَصحاب المقاماتِ و الکراماتِ خَیرَ مقاماً و اَحسَنَ مَقیِلاً عبارت از نظر مضمون مشابه است با آیهٔ ۲٤ از سورهٔ ۲۵(سورة الفرقان) اصحاب الجنة یؤمئذ خیر مستقرا و و اَحسَنَ مَقیِلاً (در آن روز بهشتیان در نیکوترین جا و با بهترین آرامش خواهند بود).

۳- یُضِلُّ بِهِ کثیراً و یَهدی بِهِ کثیراً ...قسمتی از آیهٔ ۲٦ سوره ۲ (سورة البقرة) که در آن آمده است: خداوند شرم نکند از اینکه مثلی زند هرجا باشد از پشه یا چیزی بالاتر از آن، پس آنان که ایمان آوردند میدانند که این مثل بر معیار حکمت و راست از سوی خداوند است ، اما آنها که کافر شدند می پرسند خداوند از این مثل چه اراده کرده؟ که جمعی را گمراه و گروهی را راهنمائی می کند؟ در صورتیکه با این مثل ها گمراه نشوند مگر مردم بدکار فاسق.

٤- بِاَیدی سَفَرَةٍ کِرامٍ بَرَرَةٍ .... آیات ۱۵ و ۱٦ از سورهٔ ۸۰ (سورهٔ عبس) که درقسمتی از آن سوره سخن از این است که کلمات حق برصفحاتی گرامی شده و نیکو داشته و بلند قدر و ازدروغ و با طل پاک شده به دستهای نویسندگان و خوانندگان و گرامیان نیکان و پاکان است.

۵- آیات ۷۹ و ۸۰ از سورهٔ ۵٦ (سوره الواقعه) ترجمه در متن مقدمه .

٦- لا یأتیهِ الباطلُ مِن بَین ِ یَدَیهِ ولا مِن خَلفِه ..... آیهٔ ٤۲ از سورهٔ ٤۱ (سوره فُصّلَت) که این آیه نیز در توصیف کلام حق و جاودانگی آن است. ترجمه در متن مقدمه .

۷- وهو خیرٌ حافظاً و هو ارحَمُ الرّاحِمینَ .... پایان آیهٔ ٦٤ سورهٔ ۱۲ (سورهٔ یوسف) ترجمه در متن مقدمه

۸- این سخن در منابع مختلف به چندی از برزگان صوفیه منتسب است که هریک از آنها با یک واقهٔ روحانی بیکبار متحول شده و به یک تکامل معنوی رسیده اند. در میان این بزرگان ابوالوفاء کرد بغدادی بیشتر میتواند مصداق این اشاره مولانا باشد . ابوالوفاء مطابق روایات، پیامبر را درخواب میبند و اسرار قرآن را یکباره از او می آموزد. مقصود مولانا رابطهٔ نسبی و ژنتیکی حسام ادین نیست و عبارت مورد بحث در فرهنگ آنزمان مانند ضرب المثلی است که مصداق آن تحول روحی و بیداری و رشد آگاهی فوق العاده است و به کسی اطلاق می شود که یک شبه راه صد ساله را پیموده باشد.

دفتر اول فهرست مطالب